

Volume LXXXI



Number 3

THE CONGREGATIONALIST

Boston Thursday 16 January 1896



REV. HERMAN N. BARNUM, D. D.
Missionary of the American Board at Harpoot, Turkey.

WE are glad to be here whatever may happen. If the Lord permits us to be cut off in an uprising of fanaticism, it will be because we can bless the country more in that way than in any other. Perhaps something of the kind is necessary. If so, for my part, I am ready. These are very delicate times and we need to live near to God, and I hope we do. The people are excited, but we are not, for we are sure that God's hand is in all this movement and that whatever may happen he will see that no grave mistakes are made.—*From a recent letter from Dr. Barnum.*

THE CONGREGATIONALIST

AND BOSTON RECORDER.

The Recorder founded 1816: The Congregationalist, 1849

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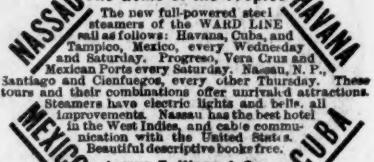
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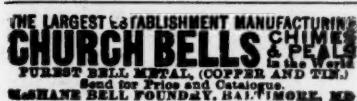
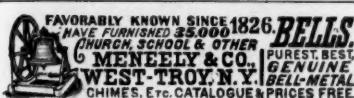
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FORTHCOMING ARTICLES.

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Peculiar People of Jerusalem. By Rev. Edwin S. Wallace, U. S. Consul.

Recollections of Oliver Wendell Holmes. By Herbert D. Ward.

Wanted—an Issue. By Pres. George A. Gates. How Christians at Home Can Help Missionaries.

By Rev. Robert A. Hume, of India.

Gladstone and Nonconformity. By Rev. J. Guiness Rogers, D. D.

The King Sat in His Winter House. By Harriet Prescott Spofford.

The Discipline of Doubt. By Rev. George A. Gordon, D. D.

The Scottish Home. By Rev. James Staiger, D. D. Popular Sketches of American Statesmen. By Jeannette Grant

CHICAGO, 8 Jan., 1896.
Those of us who have used the Handbook feel that it is just what we Endeavorers need. Containing not only our Prayer Meeting Topics, but that splendid course of Daily Reading, and what in some respects is the best of all—the notes on our denomination.

This little manual is not an advertisement. The front cover is here reproduced. The back cover is blank.

Constant vigilance is the price of honesty and even of safety in administering public affairs. Many advocates of reform in government seem to believe that when right principles have once been victorious they will remain in power. A recent incident ought to teach them better. Boston has of late felt confident that substantial reform has been established in its city government. But a city official, who is also a member of Congress, recently sued for libel a citizen who charged him with dishonesty. After some testimony had been taken, the suit was withdrawn with a humiliating confession of defeat, and the plaintiff has expressed his astonishment at the gravity of the charges sustained against him. He appears to have been quite ignorant of the kind of public official he was. Yet we are told that many reputable persons voted for him who knew his record better than he assumes that he knew it himself. They regarded his administration of public affairs as so enterprising that they felt confident that he would look well after the interests of their part of the city. But good citizens want the whole city looked after, and know that when a man seeks office on the ground that he will discriminate in favor of those who vote for him, he will place his own interests before theirs every time.

The Advance of last week purports to quote Dr. J. G. Johnson as saying that one of the purposes of the deputation (of which he is a member) of the American Board to Japan was "the adjustment of the creed of the churches to the latest scholarship, with a view to maintaining their truth to Scripture." We do not believe that such instructions were given by the Board, and we are confident that the deputation will repudiate the statement that they had any such purpose. In former years the Board has been charged with attempting to adjust the creeds of Congregational churches, but the controversy over that matter has been decided. We are gratified to see that the brethren in their parting letter affectionately invited the Japanese Christians to join with their American brethren in maintaining the great truths on which we stand in common fellowship with those who acknowledge Jesus Christ as their Redeemer and King. But they imply no authority to set forth a creed for Japan or to adjust the creed of the Japanese churches to the latest scholarship. That would be too large a contract for any deputation or any Congregational missionary society. The possible implication that the deputation was committing itself to the higher criticism, assumed by many to be the latest scholarship, would excite great alarm among our churches. These are the excellent words of their letter:

In one of the small churches just outside the Boston circle a band of perhaps thirty men and women, in their respective homes, at an hour agreed upon every evening, have been praying for a number of weeks that God would signally bless the church to which they belong. These brethren and sisters are specific in their requests and are asking first of all for the descent of the Spirit upon themselves, then upon their fellow believers and then upon the community. This is certainly the right way of proceeding if human agency is to be employed to bring about a revival. How simple the method seems. How easily applicable to any church in city or country. Already there are signs of a deep and widespread awakening to divine things in this little community. It will be so everywhere that thirty, yea half or one-third that number of Christians, set themselves to secure it in the way that God approves.

endless life? In short, may we not, together with all evangelical Christians, unite in so presenting the gospel of our blessed Lord and Saviour Jesus Christ that your land and our land and all lands shall in due time acknowledge him as Master and Lord?

Times of political excitement are times of commercial and financial unrest, and financial uncertainty is the father of speculative activity. With wars and rumors of wars in Europe, Africa and South America, with the tariff again under debate and the governing forces of the country hopelessly divided upon the question of the use of gold and silver in our currency, and in the face of a contest for the presidency with its debates and uncertainties reaching into every corner of the land, business enterprise is likely to be timid and speculation to be bold for the next few months. It is well for those who believe in the providential ordering of the world to keep a quiet mind and to avoid the speculative nets which are certain to be spread for the unwary. And those who are in places of leadership in the church owe it to the rank and file not to lend their names and influence to schemes which tempt the unwary to doubtful speculative investment. The recent announcement of the resignation of a college president and editor of the official missionary newspaper of one of our great denominations, in order to take the presidency of an investment company which offers large returns to small investors, seems to us a sign of the times, and one which is greatly to be regretted.

A REPRESENTATIVE FOREIGN MISSIONARY.

The picture which we print upon our first page affords an excellent opportunity to call attention to the fact that among our missionaries are some of the ablest men and women connected with the Christian Church in any department of work in any land. The care with which these special workers are selected, taken in connection with the developing and enlarging nature of the broad work into which they enter, makes such a result inevitable. Rev. Herman N. Barnum, D. D., has been for nearly thirty-nine years a missionary of the American Board in Eastern Turkey, residing in Harpoot. Equipped by the best training Amherst College and Andover Seminary could give him, he has been a commanding figure in the Turkish missions during the years of their largest growth. From the first, changes in the Turkish Government have always affected the mission work and thus the missionaries have necessarily been compelled to shape mission activities to correspond. For twenty-five years Dr. Barnum has kept himself thoroughly informed of all activities of the government through his constant intercourse with Turkish officials of all ranks and with the representatives of European governments, who have long since learned that it is well for them when in that country to consult this mis-

sionary before advising their respective governments upon important matters.

It is well known that at various times during his life in Turkey he has had great influence in preventing local outbreaks between the government and the governed. Dr. Barnum stands out pre-eminently as a man of marked diplomatic skill and rare good judgment, which is recognized equally in Turkey and in Boston. He is also a theological teacher of acknowledged ability and a preacher of remarkable spiritual force and power. Indeed he has won distinction in each of these respects.

In 1860 he married Miss Mary E. Goodell, a daughter of Dr. Goodell of Constantinople, whose name and memory are so intimately associated with the beginnings of Christian missions in the Ottoman Empire. Mrs. Barnum's name must not be omitted in speaking of the distinguished labors of her husband.

One would naturally think that the qualifications mentioned above were sufficient for one man, but the baptism of fire and blood that recently swept over the Harpoort field has revealed a depth of power and a strength of character that must forever stamp the spokesman and the brave body of missionaries whom he represents as Christian heroes.

On the 11th of last November, after the Kurds and Turkish soldiers of Harpoort had plundered and burned nearly all of the Christian houses in the missionary quarter of the city, including eight of the mission buildings which were then in flames, when massacre was rife and the air was rent with the cry of the wounded and dying, nearly 500 Christian refugees with the missionaries, driven from place to place by fire and bullet, found themselves in the large, new stone building of Euphrates College. The Turkish officers, seeing that in order to reach the refugees they must withdraw the Americans whom they feared to kill, attempted to induce the missionaries to come out from the building "that they might be the better protected." Dr. Barnum replied, "You can protect us here better than anywhere else; we shall remain and if you burn the building we will die with these Christians." They were all spared. Certainly the age of heroism is not past.

THE RESULTS OF THE JAPANESE DEPUTATION.

At the request of officers of the American Board we have hitherto refrained from attempting to anticipate the report of the deputation to Japan, two of whose members returned to Boston week before last. It was thought proper that the report should first be presented to the Prudential Committee, and afterwards to the public with the committee's recommendations. But as publicity has by one of the members of the deputation been unexpectedly given to the substance of the results of its investigations, and to the letter left with the Japanese brethren, courtesy does not require us to wait longer. Our correspondent from Japan, in another column, outlines the probable fruits of the deputation's work.

The visit of these brethren has had important influence in strengthening the faith of the Japanese churches and in deepening their evangelistic spirit. On this vital matter the words of our correspondent are very reassuring. A closer sympathy between the missions and the independent churches and

a more careful supervision of mission enterprises by the churches are other important results expected. The unity of the churches has been greatly promoted by the visit of the deputation.

The educational work will continue to be controlled by the Japanese Christians who, by the laws of the nation, hold the mission property. We regret that they do not appear adequately to recognize the moral claims of the Board upon the contributions of American Christians invested in Japan which Japanese law has disbarred it from legally maintaining. At Kyoto and Kumamoto they even have proposed to charge rent for property purchased and paid for by the Board and now used by missionaries. For the honor of the Japanese brethren it is to be earnestly hoped that they will not press such claims. On this point, as our correspondent states, the deputation did the only thing they could do. They left with the churches a dignified statement of the Christian view of the requirements of common honesty, and every well-wisher for the churches of Japan will expect that they will show themselves faithful to their trusts. They will no doubt see that such action is necessary to the maintenance of the sympathy between American and Japanese churches which is for the highest welfare of both.

The deputation will not advise that new missionaries be sent to Japan or that the money appropriations shall be increased. It is probable that the committee will feel it necessary to reduce the amount to be expended in that country. To maintain the present force of missionaries and continue such gifts as seem necessary to carry on their work is all that can be expected or would be wise; and the independence and vigor of the *Kumiai* churches point to the assumption by them of an increasing proportion of the burdens of their great work.

That the best interests of the kingdom of Christ were much promoted by the visit of the deputation our correspondent's account places beyond question. The tone of hope and confidence in his letter is more encouraging than any we have recently heard from Japan. No doubt the fruits of this visit will appear yet more important as time passes. Other missions may be greatly quickened by the same means which this emergency has called out. We believe it would be a wise new departure in missions for our churches to send, from time to time, some of their ablest and most trusted men to the most important fields in the care of the Board.

CONFIRMING ONE ANOTHER.

Private correspondence contains much that if given to the world would confirm faith in the reality of religion and in the ultimate triumph of good over evil both in the individual heart and throughout the world. The holiday season is increasingly rich year by year in the volume and helpfulness of this kind of what may fittingly be called the literature of the inner Christian life. People are learning that a friendly note, a little word of sympathy affording a glimpse into the heart of the writer, is worth far more to the recipient than costly Christmas or New Year gifts.

Never did a New Year open when the world needed so much this reassuring of faith, these counsels of hope that pass in private channels from man to man. The stoutest hearted among us are not too brave

in the face of all that looks today so calamitous. When a man like Dr. Parkhurst, who has in the darkest midnight sung a song of hope, gives utterance to the fear and doubt that find temporary lodgment even in his noble and buoyant heart, how can the naturally timid and shrinking Christian shake off the burden of anxiety and apprehension? It is to the refuge of Christian friendship as well as to God himself that we must betake ourselves. One writes, "As life goes on I can look into the future more steadily than I used. I can cling with a sort of desperate faith to the love and care of my Lord. Very largely it is because I have been so helped and cared for in these last years. Very dark places have been made bright, very tangled ways have been made straight and very hard places smooth." And another says, "My work does not show any large results in numbers added to the church and I am a little downhearted thereat, but I shall not descend to the plain of miserable pessimism. If a collapse is coming, which I do not believe will come, I am going down in the general wreck shouting that God is good; we are his children and the kingdom is slowly being realized."

Such words reveal not an exceptional faith but a state of heart and mind which almost any one can find even among a comparatively narrow circle of friends. All about us are souls that are working out their salvation, sometimes in tears and even in bloody sweat. In the midst of the daily struggle for material gain they still cherish the vision of the Eternal. Looking out upon nations apparently ready to spring at one another's throats, these believers in Christ cannot think for a moment that the world which he redeemed is going to pieces. Brutality, lust, sordidness and selfishness apparent on every side are powerless to quench their faith in God and goodness. If ever our own faith ebbs—and these are days that test it to the quick—let us cast ourselves upon the faith of others, which still encircles the world and sweeps it onward to its divine destiny.

PEACE WITH GOD THROUGH JESUS CHRIST.

Everybody seeks for peace. Even they who claim to care least for it, crave it and are restlessly striving, in one or another way, to attain it. It may not mean to some precisely what it means to others but all desire it as they understand it. If true peace, the peace of God, that peace which is due to inward consciousness of oneness with God in spirit, be sought, it can be obtained only in the way which God has appointed and approved. It can be gained only through accepting Jesus Christ as our Saviour.

It needs to be emphasized that peace is not stagnation, the utter absence of action and effort. Nor is it mere outward tranquillity, the quiet due to the lack of disturbing forces. Nor is it always even freedom from inward doubts and anxieties. It is that sure and serene confidence that all is going well, and will end well, for us which is due to the assurance that God reigns, and that he loves and cares for us unfalteringly. It is the dictate of philosophy and the testimony of experience that this peace with God is granted only to those who are disciples of his Son, Jesus Christ.

They are blessed indeed who possess it. It promotes stability of character. Our

virtues and moral graces are enabled to root themselves firmly and to grow sturdily. It is like a soil hostile to sin and refusing any stimulating nourishment to evil. It promotes symmetry and beauty of character. It enables us to take just views of duty and to plan our lives so as to render them most fruitful and winsome. It promotes large usefulness, because it enables us to make our plans harmonize with God's plans and it gives our spiritual energies room to develop, while it saves us much of the friction and hindrance which are due to the necessity of correcting needless mistakes and of overcoming obstacles which might have been avoided.

Peace with God through Jesus Christ, the peace of forgiveness, of childlike trust in Christ's intercession, of honest consecration, of loving endeavor—this indeed is that peace which the world can neither give nor take away, nor even understand.

TRE WEEK IN REVIEW.

Limitations of Saloons and Sunday Closing.

It has been one of the anomalies of the situation in New York State for the past year that while both of the great cities of New York and Brooklyn were under "reform" administrations in one there was no pretense of obeying the law closing liquor saloons on Sunday and in the other a very strict enforcement of the law. Mayor Schieren of Brooklyn, a German Lutheran, not only ignored, but deliberately refused, to execute the law, and though otherwise an admirable administrative officer, in so far as he was responsible for the neglect to close the saloons was a dangerous anarchist. A few days ago he ceased to be mayor and another German, Mr. Wurster, entered upon his career as mayor of the City of Churches, supposably intending to interpret and execute the Sunday-closing law as his predecessor had. But last Sunday a concerted movement of the Brooklyn churches began which threatens to give Mayor Wurster and the Republican managers of the city more trouble than anything they have yet faced. Led by Rev. Dr. R. J. Kent of the Lewis Avenue Congregational Church, 125 clergymen, representing fifteen denominations, have pledged their aid in educating public opinion and then forcing the city authorities to obey the law, and their sermons on Sunday set the keynote of the campaign. On Monday they waited on Mayor Wurster and informed him of their purpose. He was noncommittal but courteous.

Mayor Strong of New York city in his annual message issued last week was loyal to his police commissioners, and while he asserted his belief that it would be well to permit the citizens of the metropolis to determine by their votes whether they wish the saloons closed on Sunday, he also made it very plain that so long as the present law remains on the statute-book he intends to stand resolutely behind Mr. Roosevelt and his colleagues in their enforcement of it. This is a pleasant answer to the claims of those who predicted that Mayor Strong and Mr. Roosevelt were at odds.

The Raines Bill governing saloon licenses, introduced in the legislature of New York last week, would, if passed, reduce the number of saloons, increase the license fees and divert much of the income from town and municipal treasuries to the State treasury.

The charges of the Boston *Herald* against the New Hampshire Law and Order League are damaging if true, and call for action and explanation by the officials and friends of that organization.

Great Britain and the United States.

The outlook for the peaceful and honorable solution of the dispute between the two great English-speaking peoples grows brighter as the days go by. Within a week sentiment in England has changed greatly, thanks chiefly to the messages sent from Washington to the *Chronicle* by Mr. Henry Norman. They have revealed such a longing among public men in Washington for arbitration and peace; the sentiments expressed by the members of the committees on foreign relations, for instance, the men most directly responsible for formulating our foreign policy, have been so brotherly and manly that the British Foreign Office officials, British editors and British men have come to see that it will not do to refuse to make concessions. Coming at a time, too, when, harassed on every side, Great Britain has felt especially the force of friendly sentiments and "an honorable and courteous reserve," as the *Standard* put it, this revelation of the real American feeling has had peculiar force, and it is now announced semi-officially that Lord Salisbury has decided to publish, even before the assembling of Parliament, all the documents supporting the British side of the dispute with Venezuela and is willing also to submit the question to arbitration and give partial though not full weight to any decision that our boundary commission may make, though refusing still to arbitrate on the terms proposed by Venezuela or to recognize our right to trace the boundary line of a British colony.

It also has been both interesting and welcome to note the rapid growth of sentiment in Great Britain favoring the creation of a permanent arbitration tribunal to which all disputes of every kind, present and future, between Great Britain and the United States may be referred. This is an idea which Edward Everett Hale has been urging, in its international aspect, for years. In its narrower range, as between Great Britain and the United States, it has had other advocates, some prominent and some not so much so. But when Parliament assembles in February the scheme is likely to come before it, with enthusiastic and influential supporters.

Christians as Peacemakers.

Messages of fraternal regard and pledges of aid in commanding peace continue to come and go across the Atlantic between American and British Christians. Thus, last week, the committee of the Congregational Union of England and Wales cabled to Rev. Dr. H. A. Hazen, secretary of our National Council, the following message:

The committee of the Congregational Union of England and Wales are confident of the abiding affection between the two countries and assure their brethren of their continued trust. They rejoice in the attitude of the American pulpits and promise that the churches on this side will watch and labor for peace.

To which Dr. Hazen replied as follows, Rev. Drs. A. H. Quint and F. E. Clark, representative brethren, also appending their names:

We rejoice in the sentiment of our English brethren whom we love and trust. We share your desire for peace. We believe in righteous arbitration and are relying on your aid. The president of the British Christian En-

deavor Societies, F. F. Belsey, wrote to Dr. F. E. Clark:

I felt that I could not let 1895 breathe its last, among all these threatenings of strife and discord, without sending you a few lines, in my capacity as president of our National C. E. Council, to beg you and the 2,000,000 dear young Christian Endeavorers on your side to believe that we, their brethren and sisters here, would almost prefer death to hearing that an English gun had been fired against the United States, the broad America so many of us know and love.

May God avert so direful a calamity. Bid them not only pray for peace, but remember that we will join them at the mercy seat in earnest entreaty that this, to us, inexplicable alarm, may be the occasion for a new and stronger alliance between all Christian hearts on either side of the Atlantic and that we, the Christian Endeavorers of both countries, will, in the spirit of Christ, do our utmost to create a public opinion in favor of righteousness and peace wherever either is threatened by our statesmen or our press. Let this be a "holy alliance" that shall leave its traces on the future history of our world.

And in reply the president of the international organization cabled:

The officers of the United Society of Christian Endeavor heartily reciprocate your sentiments. We pray for peace and for righteous arbitration of all difficulties between nations.

Great Britain, the Transvaal Republic and the British South African Company.

Peace at the present time reigns in the Transvaal. Dr. Jameson and his leading lieutenants in the filibustering expedition are still under arrest, and sixty or more of the leaders of the Uitlanders—including a brother of Sir Cecil Rhodes—also have been arrested by order of President Kruger. The expedition seems to have come to naught mainly because of the failure of the Uitlanders of Johannesburg to co-operate with Dr. Jameson after they had given pledges to unite with him should he venture to come to their assistance. The shrewdness and determination of President Kruger made such co-operation by them with Dr. Jameson impossible. In general it may be said that President Kruger's handling of the affair from the beginning has been masterly. He seems to know just when to be conciliatory and when to be most resolute. He apparently has in his possession evidence that Sir Cecil Rhodes and the British South African Company instigated the expedition. Holding this, and Dr. Jameson as well, as hostage, he is in a position to demand from Great Britain large indemnity, and at the same time reveal at his pleasure facts concerning the attack on the Transvaal which will compel the British Government to make a most searching investigation into the South African Company's condition and its relation to Dr. Jameson's exploit. Sir Cecil Rhodes already has been compelled to resign the premiership of the Cape Colony, his brother is under arrest at Johannesburg, the military supplies of the company have been ordered placed under the control of Sir Hercules Robinson, governor of Cape Colony, and Secretary Joseph Chamberlain of the British Foreign Office announces the British Government's intention to begin promptly a most thorough investigation of the matter in all its aspects.

Mr. Chamberlain's management of this critical affair has exalted him in the opinion of friend and foe in England during the past week. Radicals and Tories unite in praising him and he has received from Queen Victoria and the populace peculiar demonstrations of their regard for the force and tact he has displayed as colonial secretary. But the most trying ordeal is still before him in the work of adjusting the

relations of the Boers and the Uitlanders, in the settling of accounts with Sir Cecil Rhodes and men who follow him implicitly, and in maintaining the British rights to suzerainty over the Transvaal, living up to the treaties with the Boers and at the same time refraining from giving occasion for an uprising which might result in the creation of a South African republic freed entirely from British control, with Cecil Rhodes as president.

Senator Morgan has introduced in the United States Senate a resolution of sympathy for the Transvaal, which it is to be hoped will go no farther than the committee to which it was referred. The Transvaal Republic as at present constituted is an oligarchy, and resolutions attacking Great Britain by inference may do much to complicate and retard the *rapprochement* now under way between the United States and Great Britain. There are 500 Americans in the Transvaal, many of them holding most important positions, and some of them under arrest at the present time. The British authorities have been asked to guard our citizens' interests and complied gladly. This act has beneficent import.

Germany and Great Britain.

The rapid assembling of a special naval squadron by Great Britain, the preparations for aggressive action made at Woolwich and other centers of naval and military operations, the tone of the English papers voicing accurately the intense popular feeling, have made it very clear to Germany, and the rest of Europe as well, that Great Britain is alert and not disposed to cringe even though she be without allies and seemingly thoroughly isolated in her foreign relations. Opinion in Germany is much less truculent than it was a week ago, and while there are conflicting reports from Berlin as to the exact meaning of the emperor's action, it is true that, as we go to press, the outlook for peace is much brighter than it was a week ago. There are those who attribute the emperor's action to his constitutional defects, his impulsiveness, his love of notoriety. There are others who see in his message to President Kruger of the Transvaal a link in a chain of events indicating a temporary or perhaps a permanent alliance between Russia, Germany and France, to check if possible the colonial expansion of Great Britain in Africa and elsewhere. If the more peaceful attitude of Emperor William at the present time is due, as some assert, to the pertinent advice of his grandmother, Queen Victoria, a new motive inducing Great Britain to submit longer to the rule of a dynasty of German origin may have been created.

Turkey, Armenia and the United States.

No news of very recent massacres has been cabled across during the past week, but further details of the awful slaughter of the past months has been coming in to the officials of the American Board, to the relatives and friends of missionaries on the field and to the Armenians in this country. With the tension between Germany and Great Britain as strained as it has been during the week, and the combinations and re-combinations of European Powers under way, the sultan has had no special pressure put upon him. If it be true that the British fleet in the Mediterranean has been ordered to disperse, then it is useless indeed to hope for any further "concert of the Powers," and to Russia must the appeal be

made for intervention and occupation of the territory now under the harrow of the sultan, and there are some reasons for thinking that Great Britain would not stand in the way of such a step and all that would legitimately follow from it. Our fleet off the Turkish coast is vigilant, useful in affording relief in the seaboard towns, and to a degree helpful in protecting our citizens and their property in the interior. No new vessels have been dispatched from this side. Possibly Miss Clara Barton and her assistants in the Red Cross work, who expect to sail in two weeks, will be sent to Turkey on one of our cruisers. There is much opinion in favor of this finding expression now.

The Evangelical Alliance of the United States has issued an appeal to the Christian public asking that it aid Miss Barton. The American Board of Commissioners for Foreign Missions is co-operating enthusiastically in this Red Cross move, which, if successful, means such an inexpressible relief to the missionaries, who are now the only ones on the field to succor and comfort the distressed. Though the times are unpropitious for giving, the financial resources of this enterprise certainly must be made equal to the degree of love and self consecration of those who probably soon will sail for Turkey, and now that the sultan has definitely asserted his intention to exclude the Red Cross workers, and expressed his refusal in terms so full of untruth and contempt for those who stand behind the movement, it is imperative that we as a Christian people and a liberty loving nation act in such a way as to put an end to the Armenian inferno.

NOTES.

When President Cleveland describes a newspaper as "maliciously mendacious," he probably means that its editor is a liar.

Out of twelve candidates backed by the Toronto Prohibitory Alliance in the Toronto municipal election last week eight were elected.

For the next six months look out for daily discussion in the newspapers of presidential candidates. Many will call and several be called, but only one will be chosen.

Governor Lowndes of Maryland, in his manly inaugural, let it be known that he intended to guard the civil rights of the Negroes and secure for them their just educational advantages.

Toronto bought its street cars four years ago and leased them to a company. The city makes a handsome profit, so does the company, while the people have adequate service and get free transfers. Why should not American cities learn from Toronto's experience?

Sir McKensie Bowell is still in power in Canada. For treachery and selfishness history has few parallels to the desertion of the Conservative premier by seven of his former colleagues. Instead of benefiting them or their party it has injured them and strengthened the premier.

The petty trick played by Boston's aldermen in authorizing glove contests, which are nothing more or less than prize fights, should lead to such State legislation as will make it impossible for these supposed to represent the people in the municipal legislature to act in this way again.

Alabama's prison convicts are to build a cotton factory and operate it on the penitentiary farm and the State will get the profits. That is far more sensible than to shut up prisoners in idleness and make the public support them because there is not work enough to go round.

Twelve governors of States have responded to appeals for advice to Christian Endeavorers as to their duties as citizens. Several of them advised the body to join one of the political parties. All of them wanted the Endeavorers to render unto Caesar the things that are Caesar's. Some wanted Caesar to have them altogether.

President Cleveland, by naming Mr. Francis E. Leupp of Washington as Indian commissioner, has shown his sincere interest in the welfare of the Indian. Mr. Leupp succeeded Rev. C. C. Painter as agent of the Indian Rights Association at Washington, and has long been a faithful friend of civil service reform and securing to the Indian his rights.

The weather bureau last week gave notice of the approaching cold wave twenty four hours in advance of its arrival. The timely warning saved enough money to shippers of perishable goods to pay the expenses of the bureau for a score of years. The practical application of scientific discoveries is making the whole country richer. Thus the colleges pay back large interest in kind to their donors.

The Hawaiian republic is trying a small band of conspirators recently discovered. As before, in one of its trying hours, a lottery franchise seems to have tempted to indiscretion and brought about discovery and impending punishment. Hon. George Spalding of Michigan has introduced in the House of Representatives a measure which calls not only for the annexation of Hawaii but decides its form of government.

Mayor Strong married Mrs. Alva E. Vanderbilt, the divorced wife of Mr. W. K. Vanderbilt, to Mr. O. H. P. Belmont, a divorced man, last Saturday. Presumably Mayor Strong was asked to officiate because no reputable clergyman would act. The plutocrats of New York are fast developing the free and easy notions respecting marriage which have always accompanied civilizations resting on lucre.

IN BRIEF.

Our next issue will have a special bearing upon the approaching Day of Prayer for Colleges, which falls this year on Jan. 30. We shall present a graphic picture of the religious life in three representative colleges, Yale, Oberlin and Colorado, together with other matter pertinent to this important anniversary.

Pay to your church what you promised last year. The New Year is not even yet well begun till that debt is canceled.

The *Interior* says, "It is time for Britain to be rid of her sneering Salisburys and for us to be rid of our bellowing Olneys." What in the world does *bellowing* mean?

Wellesley College has a promise of \$50,000 when the present legatee is through with the use of it. Would that Wellesley had many such gifts and more that could be received at once!

There are about as many ministers who think it shows patriotism to shout for war as there are who think it shows bravery to encourage prize fights. But those who do think so shout very loud.

A clever critic of Theodore Roosevelt's statement that "the Monroe Doctrine had for its first exponent—Washington," says it reminds him of Henry Ward Beecher's statement that Moses was a Christian.

Now that what some considered the "impossible" has been overcome, and Drury College set upon its feet by Dr. Pearson's generosity, it would seem as if Mount Holyoke, Whitman and Fargo could not fail speedily to comply with the conditions upon which their endowments may be so richly increased.

Dr. Edward Everett Hale says, wittily, that the first thing to be avoided in a hymn-book is theology, the second is ethics, the third is metaphysics and the fourth is history. As hymn-books are supposed to be collections of hymns, it is obvious what Dr. Hale thinks a hymn should not be. Will he please tell us what it may and should be?

Respectfully commanded to the warring factions of the North Avenue Church, Cambridge, the First Church, Lowell, and to any others in similar affliction: "Do all things without murmurings and disputings, that ye may be blameless and harmless, children of God, without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world."

A cable to the American press last week announced the meeting in London of the committee appointed to arrange for the reception of *The Congregationalist's* pilgrimage party next June. Courtesies were offered from persons of prominence, and it was decided that an English party will accompany the Americans to Holland. Our correspondence with those who contemplate the trip is already extensive.

The years move so swiftly that it seems hardly possible that three can have sped by since the man who occupied so large a place in Boston life, Phillips Brooks, entered into a larger sphere of activity. Yet there are hundreds, no doubt, who keep this anniversary quietly in the inner chambers of their own hearts and to such, as well as to all admirers of the great preacher, Mrs. Smith's article in this issue will be particularly welcome.

The Outlook, publishing an appeal for money to erect a new building for the First Church at Plymouth in memory of the Pilgrims, says, "The church is in no sense sectarian." That the church is Unitarian, and that the building projected is managed by Unitarians, ought to be well known. Perhaps the *Outlook* meant to say that Unitarians are not a sect. But it is right that people should be informed to what they are asked to give.

Monuments and inscriptions are constantly yielding new discoveries of records of prehistoric times. Central America is disclosing buried treasures of wisdom, as well as Asia and Africa. Dr. Le Plongeon has found in Yucatan, in temples, hieroglyphics and wall paintings of ancient times, accounts which he believes correspond to those in the early chapters of the Bible. He thinks he has discovered a version of the story of Cain and Abel, and that the early dwellers in Yucatan made their way to Egypt. He expects to find that Egyptian inscriptions will support his interpretation of the hieroglyphics of Central America.

From the north of Scotland comes, in a private letter, a call for peace as clear and ringing as any note of alarm that ever roused the brave Highlanders to the defense of their liberties. Writes this bluff Scotchman, an ardent Congregationalist, by the way: "I do hope this unexpected tension will lead to an immediate fraternal and mutually satisfactory arrangement between America and Britain that will forever hinder a mad engineer sitting on a safety valve in either country from being in a position to blow up the boiler and sacrifice millions of innocent lives. God forgive politicians of whatever nationality that would dream of setting our English-speaking race a-fighting."

It is a pleasure to announce that Mrs. Margaret E. Sangster, as for half a dozen years past, will continue to write frequent articles for *The Congregationalist* this coming year. We are sure that hosts of our readers have not only profited by her strong and helpful

words, but have learned to love the woman through the medium of her writings. It is pleasant, also, to be assured by her in a private letter that she loves her work for *The Congregationalist* because of the evidence that she is the means thereby of helping many souls. "I seldom write," she says, "a heart article for you that does not bring me letters from the tried or the comforted in return."

The scribe of the Mendon (Mass.) Conference insists that the credit of having been the first to send in its annual report to the Year-Book is due, not to him as we said last week, but to the clerks of the local churches. Well, they all worked together, and if their example were followed, as it easily could be, in all the churches, the Year-Book would be issued many weeks sooner than it has been. We think, however, that it is the clerks rather than the conference scribes who as a rule need the most prodding, and we regret to say that a disproportionate number of these delinquents reside in comparative proximity to the Congregational House.

Rev. Dr. Emery of Taunton wishes to explain the omission of Professor Park's name from his list of "veteran ministers" published in our issue of Dec. 19, for the reason that he gave only those whose names are recorded in the Minutes of the General Association of Massachusetts. Professor Park not being at present member of any local association, the date of his ordination does not occur on the tables of the association. As a matter of fact, however, he is doubtless not only the oldest minister of our denomination—in date of ordination—in the State but, according to the Year-Book, in the country. That list gives two men ordained in 1826, Dr. Edward Beecher, who has died within the year, and Rev. William R. Eggleston of Kansas, in whose case the ordination date should evidently be 1862.

The one Christmas sermon we have heard of against peace on earth was preached in a prominent Unitarian church in western Massachusetts, the pastor taking Jesus' words, "I came not to send peace, but a sword," and frankly arguing the benefits of war, through which the world had made its greatest advances and by which the manliest qualities of men and nations are developed, while in peace they become self-indulgent and corrupt. The theory sounds fine, but how about the loss of a few hundred thousand lives, the destruction of all the industries and philanthropies of two great nations? If the preacher is right, the Peace Society should disband, arbitration be forever set aside and Christian civilization give itself up to manufacturing the enginey of war and leading the way in promoting the welfare of the world by universal carnage! But is he right?

A cheerful view it is that Dr. Lyman Abbott takes of the power of the pulpit today. At least his lecture last week before the Yale theological students was marked by a positive, hopeful note, while to those who differ from him he put the pertinent question, How many people could be gathered year after year, month after month and week after week to listen to lectures about art, literature or any department of human culture? His wonder is not that more people do not go to church, but that so many do. We trust Dr. Abbott is not misled by the size of the congregations that usually flock to hear him. One of the numerous naive stories credited to Phillips Brooks, but which we are inclined to think Apocryphal, is one that says that he once innocently remarked that he did not understand all this hue and cry about people not going to church, "for wherever I go throughout the country I find the churches extremely well filled."

The Sacred Heart Review is concerned to know what we will say to the facts stated in

Rev. W. B. Hale's article in the January *Forum*. It wonders whether we will be as alert to condemn the "living picture shows," "skirt dances," etc., in Protestant churches in Massachusetts as we were to condemn the lotteries at Roman Catholic church fairs in Canada, lotteries that the *Review* still believes are "usually harmless." In so far as Mr. Hale's article contains facts, and so far as the facts reveal reprehensible methods of raising church revenue, we condemn such methods unsparingly. The point to be proved first is, Are Mr. Hale's facts facts or distorted imaginings? Mr. Hale's past contributions to the information of the American reading public have not given him rank as a safe guide, nor elevated *The Forum* in the estimation of the public. The Congregational church of the town in which he is a neighboring pastor had before this endured the odium of his exaggerated statements and misrepresentations, which, however, have pretty much ceased to gain credence. The *Forum* is more to be blamed for giving publication to this Pharisaical gossip than the gossip.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

Chicago and the Armenians.

There is no less interest in the Armenian sufferers here in Chicago than in New York or Boston, yet for various reasons little has been done for them and it seems hard even now to secure the large gifts which the situation demands. This is due in part to the way in which the cause has been presented and in part to the multiplicity of objects which are appealing for money. Probably never in the history of the city were there so many objects, all of them worthy, pleading for help. One who is conscientiously desirous of doing what one can for one's fellow-creatures in their distress is puzzled to know which way to turn. Only the very rich can give to all, and to most it seems to be a duty to sustain one's own church and its work even at the expense of everything else.

Last Sunday afternoon a large audience gathered in Central Music Hall, with Mayor Swift as chairman, to consider what could be done for the Armenians. Resolutions of sympathy were adopted and long telegrams sent to Queen Victoria and the Czar of Russia proposing, very foolishly as it seems to many, that the Armenians be encouraged to emigrate and pledging the aid of the United States in this direction. General Howard and Miss Clara Barton were heard with great interest. Dr. Henson made some good points, but on the whole the meeting failed to arouse the enthusiasm which had been anticipated. The collection was turned over to Miss Barton for the Red Cross Society. The mayor was authorized to appoint a committee of twenty-five to secure funds. The ladies, led by Mrs. S. E. Gross, propose to raise \$50,000. The men ought not to raise less and probably will not. But it is unfortunate that, amid the excitements occasioned by the bluster between England and Germany, the fiasco of Dr. Jamieson in South Africa, affairs in Cuba and the Venezuela matter, attention has been temporarily turned away from the needs of Armenia. Sunday evening Dr. Noble opened his pulpit to Rev. F. D. Greene of Turkey and other churches have also been placed at his disposal. Dr. Greene addressed the ministers Monday morning and appealed to them earnestly not to delay any longer to do something to help the survivors of the Turkish atrocities.

Dr. Hitchcock of the American Board is

ready to forward to the missionaries anything intrusted to him for the Armenians. But it is thought, on the whole, better that the gifts from Chicago should for the most part go through the Society of the Red Cross.

Return of Dr. Johnson.

Last Sunday New England Church gave a hearty welcome to its pastor, Dr. J. G. Johnson, on his return from his visit to the churches of Spain. His ministerial brethren will welcome him as warmly as the members of his church, for no one among them all has been more ready than he to serve on committees, or to give time and counsel for objects which are continually appealing for aid. During his absence Professor Mackenzie has supplied his pulpit with great acceptance. This week the professor assumes the care of the Washington Park Church, an organization which bids fair to become very soon large and important. The second term of the seminary began Monday, with most of the students ready for work and the professors anxious to get out of them all they can.

Drury and the Impossible.

When Dr. Persons offered his money to Drury with certain conditions its friends said, "We cannot meet them. It is impossible that we should." Nevertheless they were willing to try. The result is that Drury now has an endowment of about \$270,000, Dr. Persons's last \$25,000 having been sent the treasurer of the college this week. Of the \$150,000 requisite to meet Dr. Persons's offer of \$50,000, \$125,000 came from the West and all except \$15,000 from Missouri. About one-half of the remaining \$25,000 came from Worcester, Mass. Well may Dr. Henry Hopkins of Kansas City congratulate Dr. Persons on the success of his great undertaking, especially in view of the discouragements and difficulties which have multiplied as the canvass has gone on. No wonder that he writes, "Nothing is impossible for those who believe in God and live to help their fellowmen." To this success no one has contributed more than Dr. Hopkins himself. All the trustees have done their part nobly. Mr. Benedict of St. Louis has gone forward in the work like a prince in Israel. President Fuller has been untiring in his efforts to obtain money and marvelously successful as an administrator and a financier. The subscriptions are in good securities or in cash. Dr. Persons has not been willing to take anything that was not first class.

Business of Chicago.

The increase here, which has been considerable in almost all departments save that of building, is indicated by the income of the post office, \$4,878,136, an advance of half a million on the business of 1894. The expenses of the office have decreased, but Postmaster Hessing thinks its efficiency has been greatly increased. There are thirty-seven stations or branch offices. The trade of the city, after making the proper deductions, is set down at the enormous figure of \$1,316,700,000, or about three per cent. more than in 1894. The jobbing trade has improved ten per cent., but some other branches of trade have done little more than hold their own. As a jobbing center the city is admirably situated, and is likely to become more pronounced in its rivalry with Eastern cities. While in general it may be said to have been a good year for iron and steel interests, the outlook just now is far from favorable. The Illinois

Steel Mills at Joliet and Thirty first Street, as well as at South Chicago, have shut down, ostensibly for repairs, really no doubt on account of a lack of orders. About 4,000 men have been thrown out of work. No one walking along our streets and observing the crowd that frequents them would see any indications of hard times. Nevertheless, there is a general complaint that times are not good, that everything is uncertain, that farmers are obliged to sell their produce at too low prices to permit them to buy freely such things as they need, and that till the financial system of the country is on a secure basis times cannot actually improve.

Chicago, Jan. 11.

FRANKLIN.

FROM SCOTLAND.

Carlyle Centenary.

Since the publication of Mr. Froude's memoirs our great author and countryman has been subjected to plenty of abuse and criticism. On Wednesday of last week the centenary of Carlyle's birth was duly celebrated at the little Dumfriesshire village of Ecclefechan where he first saw the light, at Edinburgh where Professor Masson presided at the dinner held in Carlyle's honor, and at Chelsea, the London suburb and residence of the great man of letters, where Mr. John Morley delivered a suggestive and discriminating speech. Nearer home Dr. John Hunter, our foremost Congregational preacher, delivered an appropriate eulogy on Carlyle at the ordinary week night service. Speaking from the text, "To him that made great lights" [Ps. 136: 7], Dr. Hunter agreed with the well-known Carlyle dictum, that the world's great forces have been its great men. Without being blind to Carlyle's limitations and even self-contradictions, the minister of Trinity Congregational Church emphasized the sage of Chelsea's title to real greatness, and the fact that in spite of faults he was a hero still. Carlyle's books, he added, did not go off in big editions of 30,000, but his writings and ideas lay at the root of the higher thinking and striving of the present generation. His readers, indeed, got illumination for their problems and inspiration for themselves.

Another significant and outspoken speech was delivered last week by Dr. Hunter at the opening of a crematorium in our neighborhood, the first building of the kind erected in Scotland, at a cost of about £5,000. Dr. Hunter's ideas on the bodily resurrection are not of a literal, but of an advanced and spiritual kind.

Clyde Shipbuilding Dispute.

This unhappy industrial conflict is still before the public mind, but there are signs that now both masters and men are weary of it. As I write a conference is being held in Glasgow, attended by representatives of the shipbuilding firms and of the locked-out engineers, and presided over by Lord James, formerly Sir Henry James, the parliamentary representative for a district in Lancashire. Lord James is well qualified by his past experience in the House of Commons and as member for a laboring and manufacturing constituency, as well as by a highly-trained, legal mind, to act as arbiter in this unfortunate dispute. There are many who are not given to indiscriminate sympathy with workmen or the labor point of view who on this occasion are forced to regard the masters as having acted hastily and harshly in decreeing the lock-out, which

has been felt keenly on the Clyde here and at Belfast where the dispute originated. Our Lord Provost and the mayor of Belfast are present at the conference in a non official capacity; the former has worked hard to bring about a reconciliation. All sections of the community join in the hope that this struggle is now coming to an end. It would be lamentable to have so many skilled workmen still out of employment in view of the new year, and to have their own trade resources and those of public charity strained to meet an unfortunate and unnecessary amount of distress.

Visit of "Ian Maclaren."

We were favored at the end of last month with a visit and lecture on Traits in Scottish character from that new risen star in the literary horizon, "Ian Maclaren." The lecture was marked by one or two candid and, from a patriotic point of view, rather damaging assertions. The first was that the Scottish people are destitute of wit, and the second, the coarseness and profanity of certain of our old Scottish writers like Lindsay and Dunbar, features still reflected in the immorality which continues to prevail in many districts of Scotland. It is well, perhaps, to have the weak side of our character thus castigated and exposed, but Mr. Watson was not let off without some counter criticism and castigation when his lecture was finished, and this refreshing sequel to the audience was performed by our perfervid townsmen and city clergyman, Dr. Donald Macleod, the accomplished editor of *Good Words*. Dr. Macleod believes that there is more humor in a Scottish parish than in an English county. He was not wrong when he said that "Ian Maclaren's" works were the best refutation of parts of his lecture. Dr. Stalker and Prof. G. A. Smith, both warm friends and admirers of "Ian Maclaren," were present at this lecture, but did not take part in the amusing fray that came on at the close. With equal tact and conciliatoriness Mr. Watson wound up by declaring that he and his critic and the audience generally were, on that occasion, "a' John Tamson's bairns." This sentiment is always pleasing to a Scottish gathering. Its use by "Ian Maclaren" proves that he knows the art of the popular lecturer.

"Eucharistic Worship."

Some of our Presbyterian ecclesiastics have been arguing with one another and vexing the plain minds of unprofessional readers by a discussion the other day as to the meaning and legitimacy of what is known in High Church phrase as "eucharistic worship." The discussion was started in the Glasgow Established Presbytery by Dr. John Macleod of Govan, who, in his love of ritualism and generally his advocacy of High Church doctrines and ceremonies, is to be distinguished from his broader-minded cousin, Dr. Donald Macleod. Dr. John Macleod, in a carefully prepared but abusive speech, fell foul of the Free Church Presbytery in this city for its forward movement at present on the lines of church extension and its opposition (as he jealously thinks) to the growth of the Established Church and in particular to his cherished doctrine of eucharistic worship. Several of Dr. J. Macleod's brethren have little or no sympathy with this latest attempt to revive High Church tenets and practices and, in reality, to exaggerate the importance of the church as an institution, with the temptation involved to make clergymen, of the

type of Dr. Macleod and Dr. Cooper of Aberdeen, think themselves superior beings as they stand apart from the mass of their countrymen and discharge their spiritual and sacerdotal functions. Indeed, Dr. Marshall Lang, of the historic Barony Church, declared frankly he did not know what eucharistic worship meant. The bland simplicity of remarks like this makes reading of ecclesiastical controversy tolerable. There are many who sympathize with the effort now going on in Presbyterian and Congregational churches to improve the conduct of praise and worship and to make our services more seemly and orderly, but Scotch worshippers have been accustomed to make the pulpit more conspicuous than the altar and to minimize priestliness and ceremony.

Keir Hardie's Return.

The local branch of the society which rejoices in the mystic letters I. L. P. welcomed Mr. Hardie on his first public appearance since his return from his propagandist tour in America. He seems highly incensed at the inequalities of the social and economic state that prevails in American society as here, and he had hard words to utter on the condition of the white man as an economic slave. Even the Marlborough-Vanderbilt wedding did not escape bitter criticism. The upshot, in Mr. Hardie's view, is that socialism is spreading and that his visit has strengthened the friendly relations between America and Britain and tended to increased international solidarity.

Glasgow.

W. M. R.

FROM JAPAN.

The Victories of Peace.

Marquis Ito, Japan's "first citizen" abroad but most abused official at home, has yielded to the inevitable and taken one more step toward the country's goal of responsible party government. He and his cabinet have formed a coalition with the Liberal party by which it is hoped the Diet, which convenes on Christmas Day, may be controlled and the business of the nation peacefully conducted. The mutual concession needed to bring about this desired result, although thoroughly Asiatic, reflects great credit alike on the premier and the politicians of the *Jiyu to* (Liberals). Following closely on the peaceful settlement of indemnity and other questions with China, the subjugation of Formosa, and the return from the scene of war, amid the wild huzzas of the nation, of the Imperial Guard, it forms a fit ending to the striking occurrences of a most eventful year.

Government by party is now an assured fact in the near future and another laurel is thus added to the crown of the reigning emperor. Or, to change the figure and employ one used by the *Japan Mail*: "This consummation completes the quincunx of great *M-eiji* issues. In the center stands the promulgation of the constitution, and on the four corners the resumption of specie payments, revision of the treaties, the war with China and the introduction of party cabinets."

The country is at peace. Notwithstanding the war cloud in Europe, there is no immediate prospect of a duel with Russia. The reserves are being disbanded, business has revived, new lines of commerce extending even to Australia, America, India and Europe are being planned for, the Japan Red Cross Society has sent large gifts of tea to French and Spanish soldiers in Madagas-

car and Cuba, fresh manufactories of all sorts are springing up on every side, the railway commission has its hands more than full obtaining charters for new trunk or branch lines, and the year closes amid a burst of business and a blaze of material progress.

Things Educational.

In official circles there is a demand for a higher grade of ethics in the schools. Thoughtful men realize that no sure foundation for morals is laid at present in the instruction given or examples set. An insular system of ethics will not suffice for a nation facing the world. Afraid of the name Christian, Japan's minister of education and others high in influence yet crave the thing itself, and are moving slowly but steadily toward it. The acknowledged success of Christian work in behalf of the soldiers both at the front and in the hospitals is turning the attention of many teachers and school superintendents to the inherent value of a Christian training.

Eighteen months ago no one would have dared predict that the army would yield in so short a time to the gentle ministrations of Christian nurses, Bible women and preachers. Eighteen months hence there may be a similar victory to announce in the schools of new Japan.

As a signal reminder of the brief time in which aggressive Christian training has been on exhibition in this part of the far East, let me add that Kobé College and the Doshisha at Kyoto celebrated, Nov. 25 and 29, the twentieth anniversary of their founding. In both instances the exercises were of deep interest. Aside from local talent, stirring addresses were given by Mrs. J. G. Johnson and Dr. A. H. Bradford at the ladies' college and by Dr. J. L. Barton at the young men's institution. These schools have had a noble past and they have the opportunity for a yet grander and more useful future.

Deputation Results.

The four brethren from abroad with their one wife have come and gone. So far as their time allowed they patiently canvassed the whole situation. I have purposely waited one mail before attempting a summing up in order to give time for the smoke of their battle to roll by and as well to allow the generals in charge to be their own heralds. The results reached fit Asia better than they may suit America, and this must constantly be borne in mind by those who are likely to be disappointed at certain features of the deputation's report. In regard to a few missionary residences in Kyoto the visiting brethren were unable to come to an understanding in writing with the trustees of the Doshisha. The legal ownership is solely with the Kyoto school, but the trustees do not, as it seems to Americans, sufficiently recognize the moral ownership claimed by the Board. The only thing, therefore, remaining to be done was for the deputation to leave a dignified statement of their view of the case and trust to the honor of the trustees as Christians and Japanese to do nothing that would bring a stain upon the good name of the Doshisha.

Now, when it is remembered that the school founded by Neesima and his friends was at the start a faith enterprise of the most daring sort, and has been conducted on that principle through all its twenty years of wonderful history, the decision reached seems a natural, if not inevitable, deduction from such historical premises.

As for the theological question, which enters so largely into all problems here, the Board's committee came to feel that the turn of the tide has been reached. There is still cause for grave anxiety in some circles, but evangelical views and practical, positive movements are asserting themselves more and more. There is almost a revival spirit in some churches. Public opinion is rising. Provincial views and a negative faith are at a discount.

The stalwart faith, genial spirit and strong speeches of the brethren from Boston, Montclair and Chicago have given things a long push in the right direction. Their earnest plea in private and public that the church of Japan keep fast faith and locked hand with the Christian Church of America and England created a deep impression and will show increasing results as time goes by. Although appalled by the size of territory yet remaining to be possessed in this island corner of the East, the deputation will hardly advise the sending out of new missionaries or larger grants in aid. Even the mission asks only that the force be kept up to present numbers and gifts to the present amounts, the money saved from places that become independent to be used for work in new regions.

The special mission meeting held at Kyoto during Thanksgiving week, in the presence of the visiting friends, reached a high level of wit, wisdom and worship. The practical measures adopted look to a more careful superintendence of distinctly mission work and to a sympathetic co-operation with the body of independent *Kumiai* churches. No rival denomination will be started, as has sometimes been advocated. Notwithstanding some vagaries and an alarmingly wide fellowship, the *Kumiai* churches retain the confidence and esteem of the mission and the Board. The look is upward and onward and each party is to serve in its own way and place. The encouragement afforded to missionaries by the presence and counsel of the deputation is incalculable. The variety of talents and devotion to work which those brethren disclosed and the nature and unanimity of their decisions were eminently satisfactory. In short, the deputation was a success and the mission may be tempted to encourage further failures for the sake of encountering similar successes in the future.

The Outlook for 1896.

One large church is reorganizing its work on Christian Endeavor methods, other churches are in a revived state, seven inquirers are reported in one town where for four years previously not a single one had been met, total strangers are writing to missionaries expressing an interest in Christianity, prominent pastors and preachers have their hands more than full responding to calls of every sort, the Salvation Army is winning recruits, the Okayama Orphan Asylum is growing fast into a Christian colony, with its own workshops, schools and church, and there appears to be a hushed state of expectancy all along the line. Many persons hitherto indifferent or hostile are feeling, and some are proclaiming openly, that Christianity is the coming power. These are facts, not prophecies. Let every man draw his own conclusions. We here at the front pray and work and wait with larger hopes and more abounding joy than for many months gone by. God reigns and the right will prevail.

Okayama, Dec. 11, 1895.

J. H. P.

The Minister in Recent American Fiction.

By Rev. Newton M. Hall.

Since the immortal Vicar of Wakefield became a canonized saint in literature the minister has not been a favorite character with English-writing novelists. This reticence has certainly not been due to any respect for the cloth. From Miss Edgeworth's *Patronage* down to the Victorian writers whenever the minister has appeared the unattractive side of his character has been almost invariably presented. He is represented usually as bowing and cringing, rubbing his hands together with a deprecatory air and suing some high and mighty personage for a "living." Even then he is of little importance to the story. Unless we except Hawthorne's Arthur Dimmesdale in *The Scarlet Letter*, we shall find in the works of our great masters of fiction no full length portrait of a minister, nothing certainly to be compared with Balzac's *Village Rector* and Halévy's delightful *Abbe Constantine*.

In recent fiction, however, the minister has sprung into unusual prominence. Bliss Perry's *Salem Kittredge, Theologue*, and Eva Wilder McGlasson's *Ministers of Grace* are not of course very seriously intended and yet they illustrate a common attitude of many writers toward ministerial character and perpetuate the traditions of English novelists in this respect.

Salem Kittredge, Theologue, is a guileless youth, whose knowledge of the world and the ways thereof is extremely limited. It happens that a millionaire manufacturer of patent medicine is in need of a keeper for his son, who is a hopeless dipsomaniac, and he engages our innocent young student for the cheerful task. It is needless to say that the gilded youth is much more than a match for his attendant and he manages to enjoy life quite comfortably at Bar Harbor, where the scene of the story is laid. Both young men fall in love with the same attractive young woman. She accepts the hand of the gentleman who is addicted to drink, in spite of his obvious failing, and the fact that her distinguished armorial escutcheon must be crossed by a box of patent pills. The inference is that such a result was to be expected; that in every quality which is really desirable the wealthy young man of the world, in spite of his dissipation, is easily superior to the unsophisticated student.

Sensitiveness under criticism is not a mark of power, and the ministerial profession can well afford to smile at the cleverness of such a tale and the pleasantness which is all at the unfortunate hero's expense. We will presume that no covert sneer was intended by the writer, but the impression is at least unfortunate. The story was a serial in a great magazine. It entered thousands of homes. What was the effect upon young men and women, who in our day are certainly none too serious in regard to religious subjects? Would it not convey the idea that ministers in general are prigs and cads, and would it not tend to produce a good hearty contempt for the whole class? If there was ever a time when young people ought to be taught that Christianity is a manly, virile thing that time is now, but we shall have hard work to do so if our writers of fiction continue to convey the impression that young men

who study for the ministry are milk-sops, feeble-minded individuals, without any practical knowledge of life and of the world. Besides, the imputation is untrue. Is it not time to retire from the stage of fiction the minister who is an artless, confiding, callow creature, the easy victim of shrewder men in his contact with the world? The childlike youth who shyly emerges from cloistered retreats, the elderly clergymen with lean and shrunken limbs inclosed in misfit garments, with pinched features and long hair, are now to be found only in fiction and the comic papers.

The young minister from the West in *Eva Wilder McGlasson's Ministers of Grace*—is there not a thinly-veiled satire in the title—is, in character, the opposite of poor Salem Kittredge. He is in the ministry solely as a matter of business. He conducts his hustling church on the same business principles which he would apply in the management of a store or market. By way of contrast we have an old-time pastor, whose bigotry and intolerance are as thoroughly unlovely as the cool assurance of the younger man. The other characters of the story, the young journalist with his honest philistinism, the variety actress whose innate goodness of heart keeps her just on the hither verge of respectability, have a deeper claim upon our regard than either of the ministers. But here again the characterization is untrue. Because the minister of the present day mingles with men, it is not fair to represent him as impelled by the mercenary methods of unscrupulous men of the world.

The *Rector of St. Stephen's* is a more serious piece of literature. The attempt is made to portray the life of a minister who begins his work in a country parish. Called to New York he finds himself drawn into the tide of fashionable society; he loses the sense of reality in his work and discovers that he is as worldly as his worldly congregation. He renounces this life to engage in self-sacrificing labor in the slums.

It is difficult to be fault-finding with a story of such evident sincerity of purpose, and yet it leaves an unfortunate impression. Are city churches so demoralizing that an earnest young man must be drawn perforce to the slums to fulfill a Christlike mission? Is there no gospel for the rich as well as for the poor? The splendid service of men who have been called from country parishes to the great churches certainly does not warrant the assumption. Either the portraiture must be unfaithful, or the hero was an extraordinarily weak young man, and the fact that he took up a work in the slums, when by training and natural abilities he was fitted for moral leadership in a different and no less important field, does not save him from the charge of moral cowardice.

Mrs. Phelps-Ward, in the most ambitious of recent attempts to picture the minister in fiction, has created a character of great attractiveness and power, drawn with admirable penetration and skill. There is, however, an artistic defect which detracts seriously from the great merit of the novel. Unwarranted means are taken to heighten the character of the hero. We expect that the stage settings will be arranged with

reference to the actors, we expect the subordinate characters to recognize the hero, even in rags, and pay him suitable homage, but we do not expect the trees in the background to be painted blue, nor need the obsequious lackeys to be hewn out of wooden blocks. It may have been necessary, in order to bring out in greater prominence the self-sacrifice of Emanuel Bayard, that he should have been endowed with all human qualities of excellence, but was it also necessary that all his unfortunate fellow-students should have been boors—that not one of them should have possessed even the rudiments of common politeness and good breeding? Throughout the story a fundamental canon of fiction, namely, that when public personages and historical events are described there shall be substantial accuracy of statement, is often violated in order to give dramatic intensity to the hero's life. Then, again, the life described is not "singular" in the sense evidently intended. Emanuel Bayard was not the only minister to apply the principle of self sacrifice in dealing with the outcast and the poor.

In many a city a "Christlove" mission has been established, but not by individuals who have been despised and rejected by a dominant orthodoxy, who pursue their way unfriended and alone. Such work is being accomplished in a perfectly definite and orderly way, through the out-reaching sympathy of the church, under the direction of men who are perfectly healthy and sane and who are applying their lives of self sacrifice in a way which is both scientific and reverent to the solution of the great social problems of the day. No doubt the peculiar circumstances of the hero's work at "Win-dover" are possible, but it is an injustice to brave and earnest men to imply that such service is extraordinary or exceptional.

It is no doubt the privilege of novelists to seize upon and accentuate oddities of character, and yet it seems hardly just to a great profession that it should have no other treatment nor representation in fiction. There ought to be artistic possibilities in the careers of our city pastors, whose lives are brought into constant and vital contact with humanity at its most intense and dramatic movements. There ought to be enough to inspire an American Barrie or Crockett in the experiences of some of our old-school ministers of the hill towns, whose quiet lives, fulfilling Chaucer's ideal,

Benigne he was, and wonder diligent,
And in adversity ful patient,

are yet rich in humor and pathos.

May we not confidently expect that some great writer of the future will portray a minister who is not undeveloped, nor unlovely in character, who is not a recluse nor a freak, but who, in all the broad relationships of life, is every inch a man?

One of the most successful efforts to contribute to the gayety of nations which we have noted recently is the argument of a contributor to the *Minneapolis Times*, who says it does not strain his credulity to

believe that if the American Board fifty years ago had sent out more music teachers and fewer preachers we should have had less massacres, and our flourishing missions in China and Turkey would not have been utterly demolished.

BRITISH VERSUS AMERICAN JOURNALISM.

BY ARTHUR REED KIMBALL, WATERBURY, CT.

The view published recently in *The Congregationalist* of Rev. Dr. G. A. Gordon of the Old South Church in Boston, on returning from a trip to England, that the most pronounced impression left on his mind as he resumed life here was the disgraceful "inferiority of the American secular press as contrasted with the British," is a view shared, as a rule, by cultivated and thoughtful Americans after a trip abroad. It is very largely the result of reading too exclusively the editorial pages of the British papers, ignoring the news pages beyond a casual skimming of them. But the editorial writing is by no means so important a feature in determining the character of a nation's journalism as its news editing.

Taking up the latter, it may be said that there are three respects in which it is claimed that British journalism is superior to American journalism. First, the reporting is claimed to be more accurate and freer from partisanship. Second, it is claimed that English newspapers can be safely taken into the household without the chance of contaminating it by the offensive details of scandals. Third, that British newspapers have the sense of proportion.

Last summer I, a newspaper man, passed some weeks in England, and read the newspapers, both those of London and of the provincial cities, critically, with these claims of alleged superiority in mind. The time was a good one for making the test. Political excitement ran high, owing to the elections then pending, and the opportunity to note the way in which the British papers are edited at such a time was thrust under one's eyes. It was a shock to my preconceived notions of the superior fairness of British reporting to find that the editing of political meetings was not kept strictly to the editorial page. For example, I was present at Albert Memorial Hall when Lord Rosebery made the only speech of his political campaign. In numbers and enthusiasm the demonstration surpassed anything I had conceived of as possible or probable in English politics. The hall seats, perhaps, 12,000 people, and was certainly two-thirds filled. It was fully as enthusiastic a gathering as the Republican convention in 1880 which nominated General Garfield.

What then was my surprise the next day, on taking up a leading Conservative paper, to find this demonstration minimized and belittled, not only on the editorial page, but in the account on the news page which purported to give the details of the proceedings. An introduction of about three-quarters of a column was given up to telling how comparatively poorly the hall was filled, and how small was the enthusiasm manifested for the Liberal leaders. This article in a leading London newspaper was an exact reproduction of many a Republican account of a Democratic demonstration here in America, or a Democratic account of a Republican demonstration, in its unfair tone and in the twist it gave to trivial incidents. When the reporter came to the speeches themselves, they were given fully and correctly. This is in striking contrast to similar reports in America by partisan journalism, where speeches of the opposition are sometimes actually tampered with and significant parts suppressed. The reports in the other papers were much nearer

to fairness, but fell far short of the ideal that we over here have been ready to accept as typical of British journalism. Similar examples of the same thing were found later in the larger cities of Scotland and even in some of the smaller provincial papers away down toward Land's End.

Passing next to the question of sensationalism, he who reads British newspapers thoroughly would be surprised to find in them, stated with great frankness, many things which an American newspaper would suppress or only hint at. The proceedings in divorce trials, for example, are printed with a fullness which would not be found in an American newspaper of the better class save under exceptional circumstances. The difference is that no sensational headlines are put over these divorce proceedings to call attention to them. What is true of divorce trials was found to be equally true of other news classed as sensational. Facts brought out of the police courts were given with brutal frankness, but no attempt is made to draw attention to them by the headlines.

Coming, lastly, to the sense of proportion, to the proper prominence to be given to serious news, British journalism must again be pronounced a comparative failure. I was in London when the international congress of temperance women was held there, and attended the remarkable meeting in the City Temple when Miss Willard and other prominent women of America made the opening speeches. This was on a Sunday afternoon, and in the evening there were something like a hundred meetings all over London in which these women appeared again. The next morning I hunted through five papers before finding one which contained anything like an adequate report of what actually happened either at the City Temple or at any of the other meetings. In one of the most prominent London papers the whole matter was dismissed, so far as the news columns were concerned, with a short, flippant paragraph of a "couple of sticks" (which really ought to have been editorial), devoted principally to the question whether women ought to speak in public or not. Next to no names were given, and one who had not been present could not have formed the least idea as to who were there, who spoke, or what it was all about, except that in a general way it touched upon temperance.

The fact of the general apathy of the British public on this subject hardly excuses such remarkable treatment of it. Here was a convention and a series of meetings lasting something like a week, of interest to thousands of people in London, to speak within bounds, yet it was passed over in the London papers with the most inadequate treatment, in one or two cases being simply burlesqued. This is a fair example of how far the provincialism of the British mind affects its newspapers when the news matter does not seem to be of particular interest or importance to the editor himself or to the people whom he personally represents. Like Mr. Podsnap, he dismisses it from his paper with a magnificent wave of the hand, on the theory that if it does not interest him it cannot and should not interest others. In this respect American journalism is far superior to British journalism. The American editor abhors somewhat for his sensationalism by the fullness with which he reports news that interests only a part of his readers.

To sum up the difference between American and British journalism so far as the matter of news editing goes, it is largely a difference of headlines. Put over a news article in a British newspaper an American headline, and put over a news article in an American newspaper a British headline, and the champion of British superiority would be greatly surprised to find how sensational, inaccurate and out of proportion is British journalism, and how unsensational, accurate and of true proportion is American journalism—speaking comparatively, of course, and not with reference to an ideal standard.

PHILLIPS BROOKS'S LARGER SYMPATHY.

BY HARRIETTE KNIGHT SMITH.

About three months before the sad day-break when the great heart of Phillips Brooks ceased its throbbing and the busy brain its planning for the good of others, I was one noontime seated at a table in a well-known Boston café, when two young women, earnestly engaged in conversation, entered and took the opposite seats.

One could not help hearing the conversation that ensued, so intense were the tones of the speakers. A regret was then experienced, that has since deepened, that it was impossible to have taken it verbatim.

One of the two, or a near friend of theirs, had evidently been grievously wronged and, after the manner of so many Boston people, had gone to talk it over with the good man, who was, in a large sense, the bishop of us all, and now, at this midday hour, were meeting by appointment to tell what had been the advice of Phillips Brooks.

"Well, what did he say, for I suppose you have seen him?"

"Yes, and he said just what we might have known Phillips Brooks would say. He listened so quietly, with that sad smile of his, speaking never a word until we were done and then he said, so gently: 'I am sorry for you, very—it is hard to be misunderstood, injured, wronged, in this manner—and yet, shall I hurt you more if I tell you that I am not so sorry for you as for some one else?'

"Really, my friend, my larger, deeper sympathy is not for you, but for the wrongdoer, the one who has so needlessly caused all this pain. It is so, so pathetic to have made so much trouble in a world already so full of heartaches. I am, O, so sorry for him. As I have listened I have been wondering if it were not possible, after all that has occurred, to yet bring some gladness out from this pain, and if you had not best just have your revenge by forgiving all the wrong and helping him to awaken to a new life, with the hope of his yet amounting to something good."

"That would be such a splendid way to surprise him and would make you so much gladder than to cherish the wrong. Are you willing to do this?" That was what he said to me," she exclaimed, with her face flushed and smiling almost through tears, with the glad consciousness that she had been led to act worthily of her larger womanhood and was going to do this very "forgiving and helping to something good."

These two young women were of the higher type of wage-earners, who, having associated their lives with Trinity Church, had also enriched them with a personal relationship with its now sainted pastor.

To them, as to all others, Phillips Brooks's

message to the suffering and the wronged was the same, whether in private council or public teaching: "Suffer if you must; do not quarrel with the dear Lord's appointments for you. Only try if you are to suffer to do it *splendidly*. That's the only way to take up a pleasure or a pain!" These were his oft-repeated words, and he never seemed more majestic than when he uttered them, straightening himself to his full height, while his voice echoed and re-echoed through Trinity with his closing adjective, "Yes, suffer *splendidly!*"

The surroundings, the women and the principle of this bit of pastoral work have all lodged so helpfully in memory that an impulse of almost responsibility impels me to send on this conversation, as another laurel leaf which time is but weaving about the blessed memory of simple, plain, but Christlike Phillips Brooks.

This larger, deeper sympathy for poor, sinning, struggling man, which Phillips Brooks made every man know that he felt for him, was what brought full 40,000 persons to surround Trinity Church, and to stand for hours on that bleak winter's morn three years ago just to catch a glimpse of the casket which held all that was mortal of him whose love never distrusted them before it should be laid beside father and mother in peaceful, snow-clad Mount Auburn. No attempt was made to conceal the big tears which splashed down the cheeks of strong men when Phillips Brooks went home. The secret was his larger, deeper sympathy for the wrongdoer.

Under the perhaps somewhat tautological caption of No More Debts Hereafter, the *Assembly Herald*, which is the agent of the Presbyterian mission boards, urges that, when the present debts are paid, steps should be taken to prevent a recurrence. "To incur liabilities beyond actual, visible resources is—unless the circumstances are exceptional—not sound business method," it says, and dwells upon the acknowledged fact that recurring debt impairs confidence and chills enthusiasm. The difficulty is (in the continual increase of opportunities) to determine what cases are exceptional. The *Herald's* remedy is that "the appropriation of any board for the year should in no case exceed the average of receipts for the five preceding years." This would no doubt prevent any serious deficit at the year's end, as there has been, in the long run, a steady increase in the contributions of the churches, and would probably result in the accumulation of a guarantee fund, which would be a most desirable balance wheel for the financial machinery. On the other hand, the managers of mission funds rightly regard themselves as the agents of the contributors and wish to put every dollar of their gifts immediately at work, and it would require nerves of iron and hearts like adamant to refuse the calls of the missions while idle money was accumulating in the treasury. A doubled contribution for a single year would set the matter permanently right, but, lacking that, we question whether the formation of such a reserve might not be wise economy. Such a fund some of our boards have had in the large legacies which have come to them, and it would be well if private gifts on a large scale might establish funds for this express purpose in connection, at least, with our larger boards.

They were talking at the breakfast table about peculiarities in pulpit delivery. The father of the family started the ball of conversation by remarking that he did wish somebody would tell last Sunday's supply not to preach with his hands in his pockets.

"One hand," said he, "is bad enough, but when it comes to two hands the sermon has no further effect on me." "I don't mind that myself so much," responded his *vis à vis*, "but I always used to wonder why our last minister invariably stood on the right side of his pulpit, preaching thus to only a part of the congregation; he never seemed to think that we people on his left had any need of the gospel." A visiting relative then took up the strain, saying: "The trouble with our minister at home is that he never looks straight in front of him, but keeps his head continually moving from east to west and back again as if it were swung on a pivot. I should think he would get dizzy. It almost makes me seasick sometimes to look at him."

* * *

It was grandmother's turn next, and her contribution to the symposium was put in about this form. "I don't believe in criticizing such little things as those you've mentioned, but I do wish our minister would sometimes open the pulpit Bible. He has been here a year now and he has never opened it, but always uses a personal copy of the Scriptures which he carts to and fro every Sunday!" This shot fired the son of the house, who was home from college on a vacation and had a good deal to say when anybody would listen about "modern thought," and he said, "Well, that's a good deal better than forever reading from the old version in the big pulpit Bible. I don't think a preacher today has any right to give his people anything but the latest and best revision." By this time the oatmeal had been finished and the meat course was being brought in, and the diversion caused the introduction of other topics of conversation, though the elderly boarder, who had kept silent through it all, tossed off a concluding remark to the effect that she thanked her stars that none of her intimate relations were ministers.

* * *

Every one who undertakes to relieve distress in great cities by endeavoring to induce dwellers in its crowded sections to go into the country and live knows how difficult it is to lure the average person away from what he considers the superior attractions of urban life. It sometimes makes no difference whether the person in question has any means of availing himself of the advantages at hand. This was well illustrated by the colloquy between the agent of an emigration society and one of those individuals who would be classified with the "submerged tenth." After the former had pictured the advantages of country residence without making much impression on the latter, the question was put, "What is there that keeps you in the city, anyway?" The man hesitated a moment and then replied, "Well, you see I like to be near the theaters." "But," pursued his interrogator, "how many times this winter have you been to the theater?" The man was honest enough to admit that he hadn't had that pleasure even once, but added, his face lighting up, "You see, you can look at the bill boards."

* * *

Dr. Lorimer told a good story at a Boston club the other night. It was of an aged New York clergyman going to Brooklyn on Sunday morning to preach. When he reached the pier the ferry-boat was four or five feet away. In his anxiety to get aboard he flung first his umbrella, then his satchel, and finally made a tremendous leap himself. But the gentleman

who caught him surprised him by shouting, "You sacred old idiot, this boat isn't going out, it's coming in!" This was to illustrate the necessity of regulating progress by conservatism.

* * *

We opened a letter the other day and turned as usual to look at the signature. It was the name of a college professor. It began with frank, discriminating words of appreciation of *The Congregationalist*. It continued in the same line to the end, closing with an assurance that no reply was expected. We carefully re-examined it. No manuscript was offered for publication. There was no request for a favorable review of one of the writer's books. No pulpit supply was desired. No friend was named as deserving a praiseful paragraph in our columns. He did not ask us to advocate an endowment for his college. He did not even want the editor to give a free lecture for the benefit of a church. The writer of that letter simply put down his sense of high appreciation of the work of this paper because his estimate of its worth to himself and family moved him to do so. We have carefully filed it away to be placed in the corner stone of the new Congregational House.

* * *

There is an interesting bit of local history in connection with the suggestive articles from the pen of President Elliot on The Happy Life that have been appearing of late in the *New York Independent*. The scholarly and accomplished president of Harvard is certainly exceptionally competent to treat such a theme and the fact that he has expatiated upon it in public addresses from time to time would indicate that it is a subject congenial to his own mind. On one occasion a Working Men's Club in Cambridge was fortunate enough to secure him for an address, in which he proceeded to set before his horny-handed auditors the sources of enjoyment that lie along their daily pathway. In an easy, attractive, off-hand way he pointed out the delight which a well man ought to experience in being able to take three meals a day, in the use of his eyes and ears as he walks abroad in God's beautiful world, in the number of inexpensive books and magazines which modern presses make available to him and in the help that a man may render his fellows day by day.

* * *

The custom of this club after an address is to permit free questioning of the speaker and discussion of his address, and, in this case, after several deserved compliments had been passed, a plain man, in working garb, rose and said that while he believed all that the president had said, he could not help wondering if there was not another source of happiness which the speaker had failed to mention. He himself had that very day fallen in with a Roman Catholic priest, who, for support in his daily work for others, seemed to be relying on an unseen Power that not only strengthened him but made him happy. "So I began to wonder," said this working man, "whether there is not in all of us a kind of spiritual longin' that wants something besides food and books and the good will of others." Then this plain man of the people sat down, and the learned president, feeling that the audience expected some sort of a response, undertook to meet the issue that had been raised, but there was a strange absence of positiveness and hope in the hereafter in his rejoinder. The incident brought to one listener, at least, a fresh sense of the insufficiency of a purely earth-born theory of human life to complete the entire circle of human needs and to satisfy what the working man called the "spiritual longin'," which throbs alike beneath broad-cloth and fustian.

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The Home

NO TIME TO SPARE.

BY NORA FERRY.

From day to day I took my way,
The skies above me gold or gray,
The paths before me stretching wide,
Or winding narrow and untried.

Sometimes in sunlight, then in shade,
Sore pressed at times and made afraid,
Then in another moment's space
The sunlight shining in my face.

But even in that warmth and cheer
I forward looked with anxious fear,
Lest in the heavens some tiny speck
Should presage storm, and rain and wreck.

So day by day I took my way,
My prudent, watchful, anxious way,
And day by day I sadly cried,
"If I had time for aught beside!"

"If I had time, what kindly deeds
I would perform, what suffering needs
Would I relieve with generous care,
If I had only time to spare."

So day by day, until a day
When all my skies were sodden gray,
I felt a sudden sense of wrong
As through the crowd I passed along;

For none, not one, who passed me by
Had given me grace of smile or sigh;
Ah, none, not one had turned to see
My need of human sympathy.

'Twas then I cried within my soul:
"O selfish world, is this thy dole
Of meat and bread to those in need?
Did Christ forget? Did he not heed?

"Did he not show us all the way?"
Then, then and there, a lightening ray
Lit up my dark, and then and there,
"If I had only time to spare,"

Rang pitilessly in my ears,
And, looking backward down the years,
I saw myself day after day
Proceeding on my prudent way.

I saw myself, and knew that I
Was one of those who had passed by,
In hurried haste and selfish care,
With never friendly time to spare!

Various references are made in our columns this week to the opportunity for social pleasures at home afforded by the long evenings. Instructive and mirthful games may certainly claim a due amount of time, but, after all, there is no more cozy and satisfactory way of spending an evening than in the enjoyment of good book read aloud by one member of the family while the others cluster around the lamp or before the open fire. The ability to read aloud in a natural, sympathetic manner, without fatigue, is almost as much of a lost art in the average family circle as is the old-fashioned home music for which Mrs. Terhune pleads in her article. But the person who possesses this happy faculty, though lacking in more brilliant accomplishments, has it in his power to give real pleasure. It is noticeable, too, that a book shared with others is doubly amusing, far more impressive and much more likely to be remembered. Moreover, if children were brought up to read aloud in the home circle, we believe that fewer women would fear their own voices in the literary club or refuse to read a simple selection in a missionary meeting.

Diphtheria is so common and dreaded a scourge that many are interested to know

whether the antitoxine treatment, which has been in use now in America a little more than a year, is really efficacious. While too early for a final judgment, it has been shown that if administered in early stages of the disease, say within the first three days, the percentage of mortality is greatly lessened. In the Boston City Hospital, for instance, the rate of mortality, under the old methods of treatment, was forty two per cent. during the first forty-five weeks of 1894, while during the remaining seven weeks, when antitoxine was used in all the severe cases, the rate was reduced to twenty-one per cent. In private practice the showing is even more favorable because, as a rule, patients who are taken to hospitals are in a worse condition than others. As a preventive, also, results justify a belief that the remedy is a valuable one. It may not afford full protection, but it enables the system to resist attacks of diphtheria for a variable period, usually about thirty days.

It was her interest in the discovery of this new remedy for diphtheria that led Marie Amélie, queen of Portugal, to study medicine, and she is the first woman of royal birth who has acquired the distinction of adding the letters M. D. to the "Regina" which follows her name. Owing to the people's lack of cleanliness and their indifference to the laws of sanitation, Portugal probably suffers more from this scourge than any other European country. The queen, on hearing of the serum, took steps to have it introduced into Lisbon, though stoutly opposed by members of the medical profession there. She was herself publicly inoculated therewith and even surrendered her riding school, as well as a number of her horses, from which the serum is prepared, to those intrusted with producing the remedy. The king, Dom Carlos, suffers from excessive obesity and, receiving no benefit from the court physicians, the queen has undertaken his case. She is a devoted wife and mother and renowned both for her wise economy and her elegance of manners. It augurs well for the future of Portugal that the queen consort is a person of so much force of character and so intelligent concerning sanitary science.

IN THE EVENING.

BY KATE UPSON CLARK.

The evening is the period of impressions. The stress and clamor of the day are over. Relaxed and receptive, the soul listens in leisure for whatever the breezes may bring. The words and pictures which float by are absorbed into the tissues of the being and influence it forever. Some one has said, paraphrasing the famous remark of Fletcher of Saltoun: "I care not how a young man spends his days. Let wisdom but direct his evenings and his future is assured."

In the home, then, let us well consider the evening. Fathers and mothers should use their best efforts to make it the pleasantest and most profitable time of the day. In one happy home all of the family take part in some game or games for a half-hour, more or less, after the evening meal. Then a half-hour is passed in reading aloud. Then those who must study or work retire to the proper room, the mother picks up her sewing or knitting, the father resorts to paper or book, the older sons and daughters

cluster around the piano or go forth to meet social engagements, or they unite with their parents in conversation or special reading or in entertaining visitors. All derive both pleasure and profit from their evenings.

But there is one requisite to the evening's enjoyment which is too often neglected. In order to properly utilize its golden hours a good light is absolutely necessary. Reading or working by a light far above the head is highly injurious to the eyes, and often heats the head to a degree which causes headaches and more serious troubles. The rubber tubes for gas drop lights are apt to prove unsatisfactory. Electric lights are as yet unavailable for most of us. We fall back upon the kerosene lamp.

Now among the numerous kinds of lamps on the market are several perhaps equally excellent ones, but even the best of them require much care. Servants can seldom be trusted to fill, clean and trim them with judgment. In very few homes does the lamplight stream forth through immaculate chimneys, from even wicks and without odor. This is probably because the servant who attends to the lamps has not been properly trained, or is so stupid or perverse that she is incapable of training, or the house-mother herself has been too busy or too indolent to attend to the master herself. It cannot be too strongly impressed upon home makers that the evening is the most formative time in the lives of their children; that successful evenings are impossible without good lights; and that good lights can be uniformly secured only by the expense of considerable labor and care.

It should not be forgotten that a screen must always be placed between a lamp and the head, if one is working close beside the lamp, as one ought to be to get the full benefit of the light; also, that the light should fall from behind upon book or work. If that is not practicable an eye-shade should be worn.

WHIFFS OF COMMON SENSE.

III. HOME MUSIC.

BY MARION HARLAND.

Among the relics of my maternal grandmother's belongings in my possession is a small volume of sacred music. It is bound in canvas, russet with age. Upon the outside of the left-hand cover is a lozenge drawn in black ink, bearing within it the owner's maiden name, "Judith S—," in neat script. Time's brown thumbs have figure pages which were well worn by much turning before dainty Judith laid it aside forever.

An octogenarian gentlewoman once told me that she had never heard sweeter singing than when Rev. Drury Lacy, D. D., of blessed memory in the Southern Presbyterian Church, used to raise from the pulpit some grand old tune, such as Mear or Dundee or Old Hundred, and his sister-in-law, Miss Judith S—, sitting in a front pew, carried the air, her dropping to the bass as soon as she took up the strain. "Such voices I never hear nowadays!" sighed the narrator. "His was like an organ—powerful and deep. It is said he could be heard a mile away on a still Sunday. Hers would be called a soprano now, and was very strong, but clear and as sweet as a flute. I have seen them sit with a book of new music before them and sing piece

after piece neither of them had ever seen before, with as much interest as you would read a new novel. We all sang by note then, and but few people could read music as well as Dr. Lacy and Miss Judith."

Brother and sister-in-law have been singing the new song together in the upper sanctuary for over half a century, but the picture outlined by their early admirer is plain and present to my mind's eye. I handle the ancient volume gently, pleased at recognizing here and there a familiar favorite, smiling over the fugues—"racing tunes" as we used to call them—beloved of that generation.

Of a later date was the neighborhood singing school, and, following in the track of the itinerant teacher, the appearance in every household of The Boston Academy, The Carmine Sacra, The Shawm and other collections of vocal music adapted for the use of societies and churches. As my old friend has said, we all sang by note, and she was dull of ear or wit who could not bear her part at sight in any simple church tune. The pianoforte took the place of our grandmother's spinet and harpsichord, and every girl in every family was taught to play upon it after a fashion. She who had not taste or talent for music gave it up after her marriage. In this particular she was no more derelict than the "performer" of our times, whose florid flourish of classic music costs thousands where her grandmother's strumming cost hundreds.

The musical education of the girl of that period hardly deserved the name. The national ear for music, like the national eye for painting and sculpture, has made marvelous progress in fifty years. The singing school has gone to the wall along with the volunteer choir and the notion that every boy and girl can and ought to sing. Once in several whiles you find a "music-mad family," of which every member plays upon some instrument and studies music with expensive professors. Or one child displays what relatives rate as musical genius, and is educated to the full extent of the parents' ability. This done, the proficient becomes, in his or her own opinion, a privileged prodigy. Critical from the outset of his musical career, he grows intolerant of amateur work and disdainful of such compositions as the (musically) unlearned delight to honor.

"Don't you suppose," said the late Mrs. Barrow (the dearly beloved "Aunt Fanny" of a host of little ones) to me at an evening musicale, "that seven out of ten professed disciples of the Wagner cult here present would, if they dared be unfashionable and honest, ask for music that has a tune in it rather than that movement in something flat or sharp to which they have seemed to give breathless attention for the last fifteen minutes?"

"A tune in it!" repeated a bystander in intense amusement. "Dear Mrs. Barrow, tunes are musical tricks, not true art."

This dogma, and others like unto it, are putting all our music-making into the hands of professional artists and hushing the voice of song and gladness in our homes. The one musician of the household is accredited with perfect taste and unerring judgment, and usually becomes a nuisance to his circle of acquaintances. He shudders at a false note; the woman who sings sharp is an agony, the man who flats is an anguish, and the mistakes of both are represented as personal affronts.

I know one girl (I wish I could stop at the singular number) who cannot enjoy going to her own church because the choir does not come up to her standard of perfection. She never sings in church herself. To mingle her voice with the tide of thanksgiving and praise would be like the crystal flash of the arrowy Rhone into the muddy Arve. She sets her teeth while ignorant and unfeeling neighbors join in the service of song, and confides on her way out of church to anybody who will listen to her that she really thinks it a misfortune to have as fine and true an ear as her own so long as people who do not know the first principle of music will persist in trying to sing. She has many companions in the persuasion that this part of the worship of the sanctuary should be left altogether to a trained and well-salaried choir. In the family honored by her residence there is no home music except of her making. There are, moreover, so many contingencies that may deprive her expected audience of the rich privilege of hearkening to the high emprise of her fingers and voice that the chances are oftentimes perilously in favor of her dying with all her music in her.

Shall I ever forget—or rally from—the compassionate patronage with which she, a week ago, met my petition for

Whensparrowsbuildandtheleavesbreakforth?

"I never sing ballad music," she said, loftily. "Indeed, I could not do myself justice in anything this evening. I make it a matter of conscience not to attempt a note unless I am in perfect tune throughout—mentally, spiritually and physically. I should consider it an offense against the noblest of arts were I to sing just because somebody wishes to hear me."

This is not entirely affectation. The tendency of her art education has been to make her disdainfully hypercritical. It has not awakened the spirit of the true artist, who is quick to detect whatever promises excellence and encourages the tyro to make the best of his little talent.

With all our newly-born enthusiasm for German composers, we have not taken lessons from the German people in this matter of home-music. We do not even ask ourselves what has made them a musical nation. At the risk of writing myself down a hopeless old fogey, I venture the opinion that we were more nearly upon this track when the much-ridiculed singing school was in full swing and every child was taught the intervals and variations of the gamut, and ballads were popular and part-songs by amateurs a favorite entertainment for evenings at home, than we are in this year of our Lord. The pews in that age united with a volunteer choir in singing with the spirit and with the understanding. The few may not have played their part as well as now, but the many did their part better.

In the family Jane may have surpassed her sisters in musical talent and proficiency, but one and all knew something of that in which she excelled, enjoying her music the more for that degree of knowledge. This brings forward another argument for the musical education of the masses, large and small. It would make general and genuine appreciation of good music, and put an end to the specious pretenses of which we spoke just now. The German artisan's ear and voice are cultivated from childhood; his love of music is intelligent, his enjoyment of it hearty yet discriminating.

Our babies hear few cradle songs under

the new régime, except such as are crooned, more or less tunelessly, by foreign nurses. Girls no longer sing old ballads in the twilight to weary fathers and allure restless brothers to pass the evening at home in innocent participation in an impromptu concert, the boys bearing their part with voice and banjo or flute. We did not make perfect music when these domestic entertainments were in vogue, but we helped make happy homes and clean lives.

We used to sing—all of us together—upon the country porch on summer nights, not disdaining Nelly Was a Lady and The Old Kentucky Home, and sea songs and love songs and battle songs that had thundering choruses in which bassos told mightily. Moore was in high repute, and Dempster and Bailey were in vogue. The words we sang were real poetry, and so distinctly enunciated as to leave no doubt in the listener's mind as to the language in which they were written. We had not learned that tunes were musical tricks. Better still were the Sunday evenings about the piano, everybody lending a helping (never hindering) voice, from grandpapa's cracked pipe down to the baby's tiny treble. Every morning the Lord of the home heard "our voices ascending high" from the family altar, and in the nursery feverish or wakefully-fretful children were lulled to health-giving slumber by the mother's hymns.

These are some of the bits of home and church life we would do well to bring forward and add to the more intricate sum of today's living. Granted, if you will, that we have outgrown what were to us the seemly garments of that past, before relegating them to the attic or ragpicker would it not be prudent and pleasant to preserve the laces with which they were trimmed?

BITS OF AUSTIN'S VERSE.

The appointment of Mr. Alfred Austin as poet laureate of England calls forth a desire in the minds of those not familiar with his writings to know the style of his verse, which has been aptly characterized as poetry of culture rather than of inspiration. The peculiar virtues of his poetic creed are set forth concisely in a stanza interjected with others in the little volume called In Veronica's Garden, which is a mixture of prose and verse. He therein declares:

I would not sing of sceptred kings,
The tyrant and his thrall,
But everyday pathetic things
That happen to us all;
The love that lasts through joy, through grief,
The faith that never wanes,
And every wilding bird and leaf
That gladdens English lanes.

He is true to this sentiment when he sings of the simple joys of the springtime in this quotation from a poem entitled Is Life Worth Living?

Is life worth living? Yes, so long
As spring revives the year,
And hauls us with the cuckoo's song,
To show that she is here;
So long as May of April takes,
In smiles and tears, farewell,
And wildflowers dapple all the brakes,
And primroses the dell;
While children in the woodlands yet
Adorn their little laps
With lady-smock and violet,
And daisy-chain their caps;
While over orchard daffodils
Cloud-shadows float and fleet.
And onseal pipes and leverock trills,
And young lambs buck and bleat;
So long as that which bursts the bud
And swells and tunes the rill
Makes springtime in the maiden's blood,
Life is worth living still.

Better to be driven out from among men
than to be disliked by children.—Dana.

SOME NEW GAMES.

BY L. M. B.

Every Friday evening, just after tea, our family spends an hour or so in playing games. We all play; father and mother and the four children and sometimes even grandma will join us. I am the auntie, supposed to have a magical way of discovering new things to play, but sometimes I am almost at my wits' end for something fresh.

One of our latest and "best fun" games is called "Telegrams." Let some member of the family give at random a list of ten letters consisting of both vowels and consonants. Each person writes these at the top of a sheet of paper, which he is to use as his telegraph blank. Then let another member of the group suggest a subject for the telegram and still another the name of the person or place to which it is to be sent. The last two are not necessarily to be mentioned in the message, but must be implied. Then allow five minutes for the composing of a telegram, using the given letters in order as the first letter of each word. Here is a sample, which when written looks a very easy thing, but which we puzzled over until the five minutes were almost up, then it came like a flash to the mind of the composer:

Subject: A Burglary.

Sent to: Police Station.

Letters dictated: S, N, B, W, C, N, C, A, O, B.

Telegram: Seize Negro bound west, carrying neckties, coal-scuttle and one breast-pin.

A great deal of amusement can be gotten out of this game when the telegrams are read aloud and the company tries to guess the writer of each.

Another game which we enjoy is called "Writing Novels." As before, each member of the party is provided with a sheet of paper and a pencil. Each person writes at the top of his sheet the name of an imaginary novel, turns down what he has written and passes his paper to the right hand neighbor. Each one then, having received the paper of his left-hand neighbor, writes on the part turned down a "sub-title" for a novel and turning down again passes it on as before. The next step is the name of a hero, then a heroine, and finally, after saying what happened, a criticism of several lines is written. Collect the papers and give to some one to read aloud. The other night one read like this—you will see by the result that there were young and old engaged in the game:

The Story of a Fat Tramp

Or,

A Doughnut's Revenge.

Hero: Father.

Heroine: My kitty.

What happened? The Indian shot the white man with seven deadly arrows.

Criticism: The book will be enjoyed by young and old alike, of both sexes and of all nationalities. It is replete with wit and harrowing detail. To be had at any newsstand for ten cents.

A more instructive game is "Noted Men." Allow six minutes for the writing of names of noted men beginning with A. Then read and compare, allowing one count for each person who has not a name the reader may have. For instance, if six play, and three have Benedict Arnold and three have not, each one who has it on his paper puts a figure 3 after the name. We also enjoy illustrating proverbs. None of us can draw well, but perhaps we have all the

more fun for that reason. Leave room at the top of the paper for turning over several times. Make what is to your mind an illustration of some well-known proverb. Pass the drawing about and have each one write what he thinks it is, turning down his guess before passing it on. Read aloud the various guesses.

We usually end by playing some more hilarious game. Our favorite is the old game of "Up Jenkins." Divide the party and seat them close together on either side of the dining-table. One side is in possession of a fifty-cent piece, which is passed quickly back and forth from hand to hand under the table until number one on the opposing side calls "Up Jenkins." Immediately all hands must come up and be placed palm down on the table. Number one now is to guess under which hand the coin lies. If he thinks he heard it go down under Nellie's left hand he calls up every other hand, one by one, saying, "Up John's left," "Up Nellie's right," and so on. If the coin is found under the last hand left on the table it goes to his side. If there is a false guess and it is discovered before the last hand, there is another turn for the same side. This game should be played quickly, as that increases the danger of the coin's sounding on the table as it goes down.

BURNED BANK BILLS.

One of the most interesting departments of the United States Treasury at Washington is that in which burnt and otherwise mutilated money is examined and fresh notes given in their place. Many persons, especially in rural districts, are inclined to deposit their savings in the stove in the summer when no fire is needed, and in early fall these savings often go up in smoke. About a hundred cases of this kind are brought to the notice of the Treasury every year. The work of redemption is described in the Boston Transcript:

The Government is always willing and even anxious to replace spoiled money if it can possibly be identified. The skill of the women employed in this work at the Treasury Department is little short of marvelous. One lady, Mrs. Brown, attends to all the burned notes. Patiently she picks out scrap after scrap from a mass of charred fragments such as any ordinary person would regard as hopeless. One by one she pastes them on paper, assembling the pieces of each note on a sheet by itself and trying to "restore" the greenback as a naturalist would build up an extinct animal from a few fossil remains. Even a portion that is hardly more than an ash may still show the engraved design. . . .

In this kind of labor powerful magnifying glasses are often called into requisition. A note that has been chewed up by a baby is apt to be a difficult subject to tackle. Babies destroy a good deal of money in this way in the course of every year, and the same may be said of puppy-dogs. They have an equal disregard of value represented by currency. Goats eat money now and then, and so do cows. Mice are particularly destructive. They like to make nests out of paper cash, and this practice is encouraged by people who hide their savings in walls and under floors. Birds would seem to have similar inclination, judging from a rather odd happening of only a few weeks ago. An employé of the sub-treasury in Cincinnati, named Turpin, was shaving himself one sunny afternoon, when a robin flew in at the window. It flew out a moment later, and it did not occur to Turpin to suspect the bird when he discovered that a \$10 bill which he had taken from his waistcoat pocket and placed on the center table was gone. A few days later, however, a storm blew a robin's nest out of a tree near the front porch. It was picked up and the missing bill was found incorporated in its material. Though a good deal damaged, it was redeemed subsequently.

Closet and Altar.

Prayer, which we deem so easy, is, when it is real prayer, the passion of an effort, the wrestling of a life.

O, do not let the sluggish, turbid current of your ordinary days seem to you that which truly represents to you what you are, what you are able to be! No, the time when you made the holiest resolutions, when you struggled most with the powers of evil, when love conquered you and freed you from other chains that you might wear her chains, that, that was the true index to the divine purpose concerning you; that tells you what the Spirit of God is every hour working in you that you may be.—F. D. Maurice.

We cannot say the morning sun fulfills
Ingloriously his course; nor that the clear,
Strong stars, without significance, insphere
Our habitation. We, meanwhile, our ills
Heap up against this good, and lift a cry
Against this workday world, this ill-spread
feast,

As if ourselves were better certainly
Than what we come to. Maker and High
Priest,
I ask thee not my joys to multiply,
Only to make me worthier of the least.

—E. B. Browning.

The sight of the face of Jesus is, I think, what is meant by his glorious appearing, but it will come as a consequence of that Spirit in us, not as a cause of that Spirit in us. The pure in heart will see God. The seeing of him will be the sign that we are like him, for only by being like him can we see him as he is.—George MacDonald.

Night after night, as you lie down to rest, the weary day ended, think that a day offered to God in weariness and quiet endurance may bring you fuller joy than the brightest, happiest seasons of enjoyment can do. And when morning brings a fresh beginning, it may be in weariness of body and spirit, strive to hear the voice of God saying: "My child, it is thus I will that thou shouldst serve me; if I will that thy service be weary and lifeless, and deficient in all earthly reward and pleasure, what is that to thee, so long as it is my will? What I do thou knowest not now, but thou shalt know hereafter. Follow thou me without questioning the love which inflicts this weariness and sadness and seeming privation of all thou most delightest in."

In thee God's promise is Amen and Yea;
What art thou to us? Prize of every lot,
Shepherd and Door, our Life and Truth and
Way—

Nay, Lord, what art thou not?

—Christina Rossetti.

We acknowledge with sorrow and humiliation that though we are sure that thou wilt not forget us, we are afraid that we may forget thee. Our hearts are inconstant. Our strongest purposes are soon broken. We resolve to keep thy commandments, and yet are easily tempted to sin. Have mercy upon us, O Lord, according to thy loving-kindness. Strengthen our weakness, that we may not grieve thee by our wrongdoing. Shelter us from temptation. Reveal to us thy majesty and thy glory that we may fear to break thy laws; reveal to us thy laws that we may long to obey them. Who knoweth the blessedness of abiding in thy love? Lord, help us to abide in it. Amen.

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of *The Congregationalist*.]

7. CHARADE.

In the SECOND of the river,
Stretching seaward from the land,
Edged with coral, shells and sponges,
Lies a ONE of yellow sand.

But learn, O ye little fishes,
All that glitters is not gold;
Prospects that are most alluring
Most deceptive snares infold.

Where that ONE the surface ripples,
Men drop lines into the sea—
Lines with TOTAL hooks are baited,
Foolish little fish, for thee!

MABEL P.

8. A COUNTY FAIR.

I have attended many county fairs in my time, but none where there were on exhibition so motley a collection as in this. The lawns were of (1) a bright color from Virginia; the buildings were painted (2) a neutral tone from Illinois, and decorated within with (3) bright red from the same State, together with (4) the union of all colors from Arkansas.

The exhibition of live stock showed (5) a species of deer and (6) a flock of cawing birds from Kansas; a (7) young bull and (8) a fish from Alabama; a (9) majestic bird from Colorado; a (10) male of the red deer from Georgia; a (11) noisy bird from Indiana; a (12) dark bird of prey from Iowa; a (13) beast of prey from Kentucky; a (14) wild ruminant from Nebraska; (15) a bird from North Carolina; (16) an amphibious rodent, and (17) the males of deer from Pennsylvania; a (18) rooster from Tennessee; (19) a useful insect and (20) an innocent young animal from Texas; a (21) wild horned animal from Wisconsin; the (22) foremost end of an amphibious rodent from Montana; (23) the hindmost end of another aquatic animal, and the (24) pinion of a black carnivorous bird from Minnesota.

The mineral specimens were (25) a great rock from Colorado; (26) a semi-precious stone from Georgia; and (27) a gem from Kansas; (28) azurite alluvial deposit and (29) a large piece of earthy mineral from Minnesota; (30) a useful common metal from Montana; (31) the combustible base of charcoal from Pennsylvania; and (32) a useful building material from Texas.

The botanical exhibition contained (33) a species of apple and (34) a narcotic berry from Alabama; (35) a wreath from Arkansas; (36) a semi-tropical fruit from Florida; (37) a bouquet from Indiana; (38) an odorous wood from Iowa; (39) a mock orange and (40) a useful grain from Kansas; (41) a species of poplar from Minnesota; (42) a yellow flower from Mississippi; (43) tough wood from Montana; (44) a small fruit from Nebraska; (45) a variety of grape from North Carolina; and (46) a species of oak from Texas.

There was also a miscellaneous collection of articles, including (47) a pinafore from Alabama; (48) the Christian emblem from Arkansas; (49) an article of bedroom furniture and (50) a last testament from Illinois; (51) a narrative and (52) one side of a sheet of another from Iowa; (53) places where the dead are laid and (54) that which is laid in tribute upon them from Kentucky; (55) a body of water which speaks French and (56) some bright colored remedy from Minnesota; (57) an animal's wigwam and (58) an Indian weapon made of precious metal from Montana; (59) a long overcoat from New York; (60) a shepherd's staff and (61) some hot seasoning from Oregon; (62) a weapon of war from Tennessee; (63) the result of Adam's sin, (64) a woman's head gear and (65) a knife

from Texas; and (66) an old-fashioned pipe from Wisconsin.

But perhaps the visitors to the fair were as remarkable as the exhibits. There were (67) male sovereigns and also (68) female sovereigns from New York; (69) great lords from Massachusetts; (70) the head of the church from Arkansas; (71) the goddess of morning was there from Dakota; (72) a tribe of Indians arrived from Idaho, with (73) a whoop from Arkansas; a (74) former queen of England from Maryland; (75) a New England poet from Mississippi; (76) aristocratic people from Missouri; (77) the conqueror of the world, (78) the discoverer of a new world and (79) a famous strong man from North Carolina; (80) a son of the king of France from Pennsylvania was seen to (81) look impudently from Illinois at (82) a reigning queen from Texas. There were also present from the same State (83) a famous general who marched to the sea, (84) a member of the best known family, who has lost his hearing, (85) a famous English novelist, (86) a grande dame of Spain and (87) the conqueror of Jerusalem. (88) A notorious political organization, now canonized, was there also from Louisiana.

DOROTHEA.

[The sender of the best list of counties in answer to this puzzle will be awarded a prize of an interesting and instructive collection of coins from twenty-four different nations, with an illustrated catalogue of American coins, giving the values of those that have become so rare as to command a premium. Neatness will count in case of a tie. Replies must be received in this office on or before Jan. 28.]

ANSWERS TO TANGLES PUBLISHED JAN. 2.

1. Hearthstone.

2. Yesterday, I was tomorrow. I shall be yesterday tomorrow. What I was yesterday, tomorrow is today. What yesterday is today, I shall be tomorrow. What am I? Today.

3. 1. Top. 2. Drum.

4. Withered.

5. The widow's share being equal to that of four children, a simple solution is to consider the estate as divided into twelfths. One son's twelfth being offset by his indebtedness, the amount realized by the administrator—\$8,800, counting the good note—really represents but eleven-twelfths of the available estate. Of these eleven parts the widow receives four as her share and one as all that her son could assign to her of the estate, making a total of \$4,000. The first son receives \$800 (or his note and \$300) and each daughter is entitled to \$800.

6. Pall, all.

No laurel—nay! Give me heartsease, I pray. Laurel grows on the heights so lone and cold, But heartsease clusters by the warm threshold, And brightens with its blossoms all the day.

—Independent.

COURTEOUS HINTS.

Perhaps there is no greater strain upon "neighborly feeling" than living next door to a poultry yard whose inmates are allowed to "run"—making exercise ground of the adjacent flower and vegetable gardens. A San Diego young lady who was subjected to this annoyance politely asked her neighbor to keep his pets at home. She asked it several times, and still no attention was paid to her grievance. Finally she hit upon an ingenious method of protecting herself.

She prepared grains of corn by tying to them, with strong carpet thread, small cards bearing the words, "Please keep your chickens at home!" and distributed the grain about her flower beds.

The chickens came to feast as usual and greedily swallowed the corn, not perceiving the thread until the card was against their jaws. Then they could neither swallow the card nor rid themselves of the swallowed corn. Twenty or thirty of the marauders ran home, bearing the polite request to their culpable owner, who, struck with the method of the hint, promptly cut the threads and cooped up the birds.

This was forcible, but a delicate hint upon a like offense was conveyed from one aggrieved relative to another where stronger measures would have been out of place.

The suffering victim of hens was taken ill, and the perhaps unconscious offender slew his choicest birds and sent to the invalid. The invalid feasted thereon and sent back a message of thanks to the effect that the fowl was delicious and tasted of her violets!—*Youth's Companion*.

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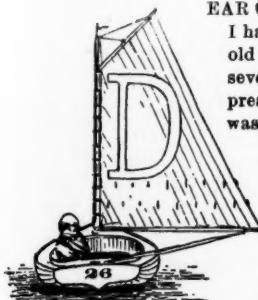
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EAR CORNERERS: I have missed the old Captain for several weeks, but presumed that he was off attending to his Christmas duties. He has now returned with a big budget of children's letters which

confirms my presumption. The fact that only three of the letters refer to presents shows that they were written before his visit, and of course the children had not time then to stop and report what they received—they had something else to think of! The exceptions were of boys living on the Connecticut and Merrimack Rivers—do you suppose they hailed him on his return trip? A remark at the close of the second looks that way.

NORTHAMPTON, MASS.

Dear Mr. Martin: I had a pleasant Christmas and hope you did. I got a knife, a pair of mittens, a game, \$2.50 in money, two books, a pencil box, a neck-tie, two handkerchiefs. [I beat you! I had two neck-ties, one of them of the kind that doesn't untie just the time you don't want it to, and three handkerchiefs, one silk!—Mr. M.] We had a Christmas tree. We saw your picture of the Corner, but grandma said you ought to have shown your face. Lovingly, WILLIE M.

HATFIELD, MASS.

Dear Mr. Martin: I inclose a money order for \$1.50 for the Corner Scrap-book and postage. I hope you had a Merry Christmas. I was well remembered by my friends this year, seven books and such valuable and useful things as shoes, gloves, neck-ties and handkerchiefs being among my presents. It is lucky for the Captain that the river is not frozen, but I wish it was so that I could skate. I should think that the old fellow would be making an ice-boat to go around in this winter.

Your loving friend, REUBEN W.

HAVERHILL, MASS.

Dear Mr. Martin: . . . One of my gifts was many handkerchiefs as I am years old. [I am glad that method of reckoning was not adopted in my case!—Mr. M.] Another was a penholder and pen with which I have written this letter. . . . Mother has read to us at home, "Patsy," by the author of "Birds' Christmas Carol." And she has just finished reading "Robin Hood." We are reading "Golden Touch" in school, and when I left they were as far as where Quick-Silver gave King Midas a golden touch.

Your little friend, JOE B.

Besides verbal reports from various children, I had the pleasure of a glimpse at three happy gatherings. At one the family were seated around the dining table, as the different courses of gifts were brought in. Two babies were in high chairs at opposite sides—not old enough to talk, but old enough to look and crow and eagerly stretch out their hands for every "Brownie" and stuffed dog and climbing monkey that appeared, although taking less interest in such tame articles as books, neck-ties and handkerchiefs. At another place the lady of the house had invited all the little neighbor children—they moved about so it was hard work to count them, but I think there were a dozen. While we were all watching the Christmas tree we were almost frightened by a great noise downstairs and by the heavy tramping of footsteps and the mingled sounds of bells and horns—of course you know who came in and what he handed to every one of us as we sat on the floor!

At still another house where I looked in on Christmas morning the sitting-room was

The Conversation Corner.

filled with small tables, with a chair beside each one. I was told of a novel plan arranged late the previous night by the matron saints of the household. An immense bag—I should think a sheet sewed up!—stood before each table, with a pair of scissors and perhaps a knife on the table and a wastebasket under it. At the proper time the different members of the family were led in, blindfolded, and placed at their respective tables. Then their eyes were opened, they were allowed to use their hands, and—you can guess the rest! I thought that might be a hint for some other Corner family about December, 1896.

Continuing my way to the post office I overtook a little fellow trying with all his breath to blow up a rubber football. I did not know him, but he said his name was John Rogers—and he was small enough to be one of the youngest of the martyr's nine (ten?) children. He told me what else he had and was anxious to know what I had. I mentioned neck-ties, handkerchiefs, etc., but he said, "Didn't you have any football?" "No." "But Santa Claus would have brought you one if you had only told him!" Another hint?

I heard a fine plan for a children's surprise on Christmas Eve up in Vermont. The uncle, living in or near Boston, was to make a holiday visit to the home, to arrive just in time and to be secretly smuggled into some chamber, from which he was to descend to the room where the children were gathered, dressed up as Santa Claus and loaded with the children's gifts, but not letting them know who it was until the distribution was over. If that plan was carried out, how I would like to have been there! But let us go on with the old Captain's budget.

NEW HAMPSHIRE.

Dear Mr. Martin: I want to belong to the Corner. I read it nearly every week. I want to ask you a question. Are pure white cats deaf? Doctor — said they were. I mean all white cats, not a spot of anything else on them.

Yours lovingly, ALICE.

NEW HAMPSHIRE.

Dear Mr. Martin: I thank you for making me a Cornerer. I am going to write a question to be answered by the Cornerers. Are white cats blind?

WILLIE S.

Why did not some other New Hampshire member ask whether white cats were dumb? If so, white cats would be welcomed in the wakeful watches of the night! A lady who heard these letters read said it reminded her of an old gentleman who was riding once with a lady past a large flock of sheep, and asked her why it was that white sheep always ate more than black sheep. She did not know, but he did—"because there were more of them." What do the Cornerers think about the white cats?

DORCHESTER, MASS.

Dear Mr. Martin: I am a little boy eight years old. I love to read the Cornerers' letters and I would like to be a Cornerer too. May I? I am trying to be a good boy. Good-bye.

ALAN G.

Yes, you may be a Cornerer, and you may be a good boy.

MARSHFIELD, MASS.

Dear Mr. Martin: I have been catching rabbits lately. We have caught three pretty ones.

DANIEL H.

* FORT BERTHOLD, N. D.
Dear Mr. Martin: I WANT to be a CORnerer very much. I AM Five years old. Do you think I AM old enough? Good-BYE.

DORA H.

Come right into the Corner, Dora! You

are old enough, for your brother Evan, who joined last May, will take care of you. He was seven years old then, and I suppose he is eight by this time. Tell us some time about the little Indian children.

WEST NEWTON, MASS.

Dear Mr. Martin: I want to be a Cornerer too. I am eight years old. I have two sisters. I go to school and Sunday school. I go to the post office every morning. And I hope I shall find a letter from you with my certificate in it soon. I wish you a merry Christmas and a Happy New Year too.

Your little friend, LOUISE F.

I think she found her certificate at the office not many mornings after that.

Mr. Martin

CORNER SCRAP-BOOK.

About that Boy-King. The *Youth's Companion* reprints from a London paper a short account of Alphonzo, the boy-king of Spain, about whom S. E. B. told us in last week's *Congregationalist*. These two pretty stories are told of him, but I expect to see the first soon displayed as an advertisement for "Ivory Soap":

An Englishwoman gave him lately a little dog which he thought was ivory, but which was only soap. He was much pleased with his new toy, but a week later, being in the convent garden, he ran to her and said: "I took my dog in to bathe with me, and he has grown thin and small. What shall I do?"

Not long ago when out driving with his nurse Alphonzo saw some boys of his own size, and struggled to get out of the carriage and go to them.

"But you must not," said the nurse.

"Why must I not play? They are playing."

"Because, your majesty—because you are the king."

"Then please, nurse, let me be just a little boy," he cried.

About the Brownie Man. The correspondent of a daily paper gives some interesting facts about Mr. Palmer Cox, which will interest the readers of the Brownie books:

Mr. Cox lives in New York. In the winter he is accustomed to spending hour after hour at his desk getting up Brownie pictures and stories. He writes the stories and poems, and also makes the pictures. He has the Brownies fully protected by copyright, and every production of the little elfs, whether it be in toys, calico, rugs, stationery, wall paper, jewelry, confectionery or calendars bring him a return in the way of royalty, for which he receives \$10,000 annually.

On his necktie he wears a Brownie who is in the act of climbing a pole to bring down a Princeton flag. In his pocket he carries a gold watch, on the cover of which is one of the original Brownies—a plain little chap who is growing old. He is six feet tall, weighs 135 pounds, and has a big, broad hand which would never be taken for a Brownie maker.

"I get many letters," he said, "from children and their mothers. Some of them are addressed simply 'Mr. Brownie, N. Y.', or to the 'Brownie Man.' Some people like the Indian Brownie best, others the king, but the duke is the general favorite. He pleases the girls the most and seems to be the best all around character of them all. I often get imitations of the drawings that have appeared in print. Some of them are very good. The great trouble seems to be to draw the legs. That is the stumbling point for most children. I think that what helps the Brownies along is that they bring pleasant thoughts. To the men they bring impressions of childhood and of home. When you speak of a Brownie they always bring themselves into a good humor."

What the Children Say. A well-known Massachusetts minister once gave a dinner party, at which a gentleman just elected judge was one of the guests. The pastor's little three-year-old daughter was told by her mother that she was to sit opposite the honored guest and that she must behave herself like a lady, as he was a judge. So when he said to her, "You have never seen a judge before, have you?" the little maid replied: "No, sir, but I have seen a picture of Pilate in my Sunday school book!" L. H. M.

The Sunday School

LESSON FOR JAN. 26. *Luke 4: 14-22.*

THE EARLY MINISTRY OF JESUS.

BY REV. A. E. DUNNING, D.D.

The gospel of John tells us that Jesus went back at once to Galilee after his baptism and temptation; that he wrought the miracle at the wedding in Cana; went to Capernaum with his mother and her family for a short time and then spent several months in Judea. But Luke omits this period. He evidently puts this experience at Nazareth immediately after the temptation, in order to set forth at the beginning of the ministry of Jesus the principles which he declared as the foundation of his work.

1. Jesus presented himself as a prophet of Jehovah. He had been anointed, he said, to a peculiar work. The Spirit of Jehovah had come upon him. His work was described in their sacred writings. It had been long ago foretold. The people were now to look to him to accomplish it. He had already begun to accomplish it, and in his first address to his townspeople after his anointing at the Jordan he called on them to follow him.

2. Jesus described the mission he had undertaken. He had been commissioned and prepared by God to preach good news to the poor. He would set captives free. He would give sight to the blind. He would give liberty to the oppressed. Jewish law provided for a jubilee year, when property would be redistributed, wrongs righted and society started afresh in the effort to give happiness and prosperity to all. Jesus announced that that year, the acceptable year of the Lord, was at hand. His beginning of his ministry was the beginning of the fulfilment of this prophecy.

Whether these blessings be considered in their lower and literal meaning, or in the higher spiritual sense, they are what all men desire for themselves and their fellowmen; and they cannot be gained in their lowest meanings unless the highest meanings also are sought and secured. The socialist wants to abolish poverty, to set captives free, to give sight to the blind and to bring liberty to the oppressed. The Christian wants to bring each man and all men to realize their highest manhood. By doing this the evils of poverty and ignorance and injustice will be swept away. At this point the two classes of reformers meet. The only means by which the condition described by the prophet can be realized is given in Christ's interpretation of the text: "Today hath this Scripture been fulfilled in your ears." Jesus himself received as Messiah, Redeemer and King is the fulfillment of all holy desire for all men. There is no other way of deliverance from the evils under which men groan.

3. Jesus presented himself to his townspeople as a teacher. That was the title he claimed. He said to his disciples, "Ye call me Master and Lord; and ye say well, for so I am." Here the word master is used as we use it when we say schoolmaster. The teacher also included the preacher. The place of power is the place in which one most influences the emotions, thoughts and wills of men. That will always be done most effectively by the living voice representing emotions, thoughts and will which control men. Jesus was the world's greatest preacher because he was the Saviour of mankind. He knew and was the truth. He came into the world that he might bear witness to it. The truth he was and preached was of supreme value to all men.

4. The source of the great preacher's power was the Holy Spirit. He applied to himself the prophetic words: "The Spirit of the Lord is upon me, because he anointed me to preach." He came back from his baptism in the power of the Spirit [v. 14]. That anointing enabled him to make known the gracious message of

salvation and himself, the Saviour. Even the sinless Christ could not gain a hearing among men without the power of the Spirit.

5. The disciples of Jesus may be qualified to preach in his name. He said that those who believed on him should do the works that he did and greater, because he would ask the Father to give them the Spirit, which reveals and applies the truth. The Father is ready to bestow the Holy Spirit on those who ask, to anoint every believer for service. To realize Christ's truth intensely, to love men because we love God supremely and believe that men are his children and can be changed into his likeness is to have a divine call to preach; and this call comes not only to those who are set apart to the ministry, but to men and women who are moved to teach Christ's truth in homes and Sunday schools and in their secular callings.

But this anointing, this power from above, must not be lightly sought. It means the putting off of pride, self-seeking, all sin and desiring the gift simply that we may glorify God. Do we shrink from the idea of having the Holy Spirit coursing through every channel of thought and feeling, taking up his abode in all the recesses of our hearts? We must ask God to search the heart into which we invite his Spirit to enter, and we must gladly surrender ourselves to his searching.

6. Jesus chose the ordinary means through which to preach his message. He preached in the synagogue. Many of the leaders in the Jewish church were not in sympathy with him. He denounced their methods and spirit. But the church was planted by God and its principles came from him. The synagogue was one of its institutions. The Sabbath was another. Therefore, though he came to reform the church, he revered its customs, used its opportunities and obeyed its rules. In this every true disciple will imitate him. The church and the Sabbath bring men under the peculiar influence of divine forces. Every one needs both institutions in order to live in communion with God and to teach his truth.

7. The townsmen of Jesus rejected his preaching. His words they recognized as full of new and gracious meanings, but they interrupted him. They lacked the sense of the divine presence. When men are not roused to any consciousness of inward need, they demand outward signs. These people judged the preacher first by his personal appearance and manners and were pleased. Then they remembered his humble position in society and their impressions began to change. Then they recalled the fame of his miracles and they began to desire to be entertained by his wonders. Then they saw that he was exposing their prevailing sins and they became enraged. Next, they realized that he was not offering to them exclusively the privileges of his gospel and their rage burst all bounds. The truth which he preached they could not discern. They saw the frame, not the picture; the vessel, not the contents. They sought entertainment, flattery, agreement with their own views, but not the truth. They thrust away forever salvation and their Saviour.

We make ourselves enemies of the truth by refusing to accept it, but it does not lose its power. Who can fight against God? We must either cast out selfishness, with all that it includes, or cast out Jesus and his glorious message. By the majesty of grace and truth he so awed his enemies that their rage was restrained and he passed through them unharmed. But O, had they welcomed the Prince of Peace, how different their destiny would have been!

THE CHURCH PRAYER-MEETING.

Topic, Jan. 19-25. Peace With God Through Jesus Christ. Hos. 14: 1-5; Rom. 5: 1-5. How should we seek peace? In what does peace consist? What are its effects on character?

(See prayer meeting editorial.)

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16 January 1896

PROGRESS OF THE KINGDOM.
AN INDIAN CHRISTMAS CELEBRATION.

BY MARY C. COLLINS.

On Grand River, N. D., we have no church large enough to hold all the people, so long ago we gave up the idea of having one central Christmas tree and inviting all to come. We now have three—one here at Fort Yates, one at One-Bull's and one at Thunderhawk's. This year I had the names of all the members of the church and congregations sent in and they numbered about 500. It took considerable planning to make the gifts go around among the three trees, but we succeeded. With tissue paper and a few tinsel ornaments we made our tree look very pretty, while the plain white walls of the chapel were decorated with flags, bunting and mottoes. At the left of the folding doors we hung Little Eagle's picture and draped it with flags. Then some of our Indian young men cut letters out of colored paper and made mottoes in their own language.

When the door opened and people and school children filed in, the floor and seats were crowded with 300 Indians. Miss Lord's station united with us. After the address from Wakutemani and some songs by the Y. M. C. A. members and the schoolgirls, with chorus by the congregation, came the distribution of presents. Dolls and harps, combs and soap, handkerchiefs and suspenders, mittens and stockings, baby dresses and hoods, paper and pencils, neckties and ribbons—all were received with pleased faces and a quiet "thank you." Then a bountiful supper was served in another building. Some remained in the church and listened to speeches. Grindstone had thought out something himself which he told the people. He said: "Why do we select the evergreen tree for a Christmastree? Because neither storms, nor the cold, nor the snow, nor the wind can kill it. It is like Christ. All the evil combined cannot kill him. He will live forever, and so the cedar is an emblem of Christ."

Little Eagle was our first deacon and was killed while assisting in the arrest of Sitting Bull. A friend in the East presented us with a large crayon picture of him. When it first came I did not dare to put it into the chapel, as a great many of our church members are related to Sitting Bull. One of our deacons is a nephew. I ventured to try it now after the lapse of time and I hoped there would be no feeling expressed against it.

This nephew of Sitting Bull went over to see the picture and when he returned said: "Winona, I am glad you hung up that picture. Once I would not have come into the church if it had been there, but I am different now. I remember the time when I was a policeman. I went one night to Little Eagle's house to spend the night and he asked a blessing at the table. After supper he read the Bible. The words were, 'Judge not that ye be not judged,' and I could not understand then what he meant. He prayed and we retired, but all the time I remembered those words from the Bible. Then you came up to our schoolhouse and brought him and he spoke. I remember what he said. He said that something in his heart had made a new man of him. And I began to go to church to find out what he meant. Now I understand, and I know as he was an officer of the Great Father that he did his duty to go out to arrest my uncle. He was a Christian and he died not for glory but because he thought it was right." He took my hand and I noticed the moisture in his eyes as he smiled and said, "I am glad." Truly "Jesus in the heart makes a new man," as Little Eagle himself said.

OUR OWN WORK.

Church Building to the Front. The pressing demands made upon our churches by the larger missionary societies struggling to free themselves from debt should not obscure the claims of an organization so indispensable to

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the growth of Congregationalism in the United States as the Church Building Society. Many say, "But the C. C. B. S. is not in debt, I will give to those which are." It is not in debt to the banks, it is true, but it is in debt to the work. Sixty or more churches have been anxiously waiting for help for months. Some of them declare that they will lose everything if not aided soon. Delay on the part of the C. C. B. S. damages the work of the applying church, and lays a strain on the C. H. M. S. by postponing the achievement of self-support which often follows in the wake of a new church edifice. The National Council and the Massachusetts committee of the State Association on systematic beneficence have substantially agreed in recommending that where \$2 are given to the C. H. M. S. the C. C. B. S. should receive \$1, but the Building Society in fact received less than half of that last year, \$141,566. As a consequence it builds only about half as many churches as are organized in our denomination. The difficulty is mainly among New England churches, many of which give this organization so low a place on their benevolent list that it does not come in for its due share of legacies. In striking contrast is the fact that in four States the C. C. B. S. receives the largest amount of the six societies, in two States it comes second and in thirteen stands third on the list. As this is the season when churches are revising their benevolent list we suggest that they give the Building Society the prominence which it so richly deserves.

Received by the A. B. C. F. M. The statement of the American Board receipts during December is somewhat disheartening, as it shows a falling off in regular donations of nearly \$10,000. Moreover the figures of the past four months as compared with the same period in 1894 reveal a decrease in legacies of \$23,298, and a total decrease of receipts from all sources amounting to more than \$20,000. The details are set forth in this tabular statement:

	Dec., 1894.	Dec., 1895.
Regular donations,	\$52,326.99	\$42,469.28
Donations for special objects,	6,288.70	6,255.62
Donations for the debt,	566.67	3,129.69
Legacies,	3,277.33	6,473.90
	\$63,056.69	\$58,598.89
 4 mos., 1894. 4 mos., 1895.		
Regular donations,	\$120,092.82	\$121,762.21
Donations for special objects,	12,328.75	15,901.61
Donations for the debt,	2,161.48	2,097.97
Legacies,	50,362.11	27,063.59
	\$194,946.16	\$174,915.38

THE WORLD AROUND.

The Drink Traffic in West Africa. Speaking recently of his nine years' work and traveling in Zoruba Rev. J. D. Sutcliffe, English Wesleyan missionary at Abeokuta, a town of 150,000 inhabitants, deplores the enormous importations of intoxicants which are devastating that part of Western Africa. He says that the evil is scouted in some quarters and therefore it is necessary to remember that what is seen of the natives in the streets of the towns does not represent their family life. It is not until one visits the "compounds," where eight or ten families reside together, that it is possible to speak of the real life of the natives and the effect of the drink traffic upon them. According to the latest mails the Africans are beginning to realize the injurious effects of the intoxicants upon themselves, as shown by the meetings held at Lagos, Abeokuta, Ibadan and Oyo. Various chiefs were present and evinced a strong desire to acquiesce in and support any steps for the restriction or suppression of the traffic. Of the terrible havoc which drink is making among the Zorubas Captain Lugard offers an independent testimony of painful significance. He says in a recent article that the Zorubas on the east and west of the Niger are exceptional for their industry and skill both in agriculture and in mechanical work. They have a passion for trading, and are extremely intelligent and fairly plucky, and then adds, "I regret to say that it is this

fine race—one of the finest in West Africa—which is being demoralized by the importation of millions of gallons of the cheapest and most noxious of spirits from Hamburg and Liverpool. This import strangles legitimate trade and leaves the native with only a heritage of empty gin bottles and an enfeebled physique to hand down to his posterity." It is to the credit of this distinguished explorer that he has become an earnest advocate of educational and philanthropic missions for the regeneration of the African race.

Worth Reading in the Magazines.

Foreign Missions in the Light of Fact, by Dr. Judson Smith. *The North American*, January, 1896.

The Crisis in the East, by Karl Blind. *The North American*, January, 1896.

Abdul Hamid, Sultan of Turkey, by W. T. Stead. *The Review of Reviews*, January, 1896.

Responsibility Among the Chinese, by C. M. Cady. *The Century*, January, 1896.

Korea: Past, Present and Future. By Dr. W. E. Griffis. *The Chautauquan*, January, 1896.

The Outlook: Some Signs of the Times, by Dr. A. T. Pierson. *The Missionary Review of the World*, January, 1896.

A New Year's Horoscope of Missions in the Far East, by Rev. B. C. Henry. *The Church at Home and Abroad*, January, 1896.

CITY MISSION WORK IN OREGON.

The Congregational City Missionary Society of Portland and vicinity closed its first year with work accomplished which proves that the organization was needed. The estimated expenses at the beginning of the year were \$1,200. The actual outlay of the society was \$1,030, and all bills are paid. The work, briefly summarized, shows one church organized; thirty-seven members; eighteen baptisms; thirty hopeful conversions; one new Sunday school and another reorganized, both having sixty scholars; a third with fifty scholars, practically under Congregational supervision, although not nominally so; fifteen new workers in the different mission schools, all doing excellent service, from the ranks of those hitherto not actively engaged in Christian work, and by these efforts finding their own spiritual life greatly quickened; \$140 raised on the field among those who hitherto have never aided in any Christian service; a renewal of interest everywhere along missionary lines, and the necessity for persistent missionary effort emphasized as never before.

Rev. D. B. Gray was chosen city missionary one year ago. His work has included preaching and enlisting others, both ministers and laymen; visiting Sunday schools, enlisting teachers, helping and encouraging superintendents; visiting from house to house to preach the gospel privately, to some in young life just starting a home, to others on their dying beds, and to the poor to interest them in the true riches; distributing religious papers, magazines, tracts, etc., personally and by mail.

The seeds of missionary truth thus sown, it is confidently expected, will spring up and bear fruit in the future in many ways. One noble Christian heart has already been moved with a profound sympathy for the work of missions, which will, no doubt, result in substantial aid in the planning of business interests to that end.

The churches uniting in this effort to permanently maintain a city missionary society are: First, Hassalo Street, Mississippi Avenue, Sunnyside, and First of Oregon City. Another source of help has been the generous support of the Sunday School Society in the matter of furnishing supplies to the mission Sunday schools.

G. H. H.

Speaking of a man who had accepted a call to a hard field, a somewhat cynical observer of the way in which the parish had used up several ministers remarked: "If he accepts we can only say,

One more unfortunate
Weary of breath,
Rashly importunate,
Gone to his death.
Take him up tenderly! etc."

Literature

THE NEW ENGLISH POET LAUREATE.

It is not so much of a surprise that Mr. Alfred Austin should have been made Poet Laureate as that any appointment should have been made. Since the death of Tennyson and Browning England has possessed no poet of the first rank and many regard the second as equally empty. Then come about on a par as regards merit and fame the names of a number of verse-makers of more or less ability, Dobson, Lang, William Morris, Sir Lewis Morris, Arnold, Watson and several others, each of whom exhibits respectable power but no one of whom ever has given indications of genius. Swinburne should be added, as the most of a true poet among them all, but his published indecencies and other defects have injured his fame and at his best he is not the equal of the dead singers.

Mr. Austin doubtless will turn off poems to order whenever desired in a spirit and form which will not discredit his appointment, if he do not add much to the fame of his native land. But it is a natural as well as a common inquiry why any poet laureate at all was appointed since nobody conspicuously worthy of the honor could be found. One possibility, however, should not be overlooked. The new poet laureate may be inspired by his official responsibilities and may attain an excellence hereafter which shall be conspicuously creditable. It is true that Tennyson himself was not specially distinguished when made poet laureate, and that his reputation was won for the most part after his elevation. It is well that the anxiety of the various aspirants, some of whom have allowed their eagerness to become amusingly obvious, has been set at rest, and in due time the world may grow to know who is meant when "Austin" is mentioned.

BOOK REVIEWS.

TWO BOOKS ON HIGHER CRITICISM.

The venerable Dr. W. H. Green, professor at Princeton Seminary, published a few years ago in *Hebraica* a valuable series of investigations, which are now made more accessible by their issue, with some additions, in book form, entitled *The Unity of Genesis* [Scribner, \$3.00]. A smaller volume, *The Higher Criticism of the Pentateuch* [Scribner, \$1.50], addressed to a wider public, appears with this, but is really of little importance except for its historical sketch of the progress of criticism. Its attempt to identify the analysis of the Pentateuch and the denial of its Mosaic authorship with antisupernaturalism runs counter to the patent fact that a multitude of reverent Christian scholars hold both the former positions and oppose the latter as strongly as does our author.

All intelligent students of the Bible are eager to have this question settled aright. Dr. Green prejudices his case by his tone toward opponents, for example:

A word may further be added concerning the marvelous perspicacity, verging on omniscience, claimed by the critics, who undertake to determine with the utmost assurance, the authorship not merely of books, or large sections or paragraphs, but of individual sentences and clauses, and fragments of clauses. They undertake to point out, to the last degree of nicety and minuteness, not only what J and E and D and P have separately written, however involved these may be with one another, but what precise changes each of a series of redactors has introduced [p. 126f.].

Half a page more in the same strain fol-

lows. Our own experience with those whom Dr. Green is fond of calling "divisive critics" has been just the contrary. We find them conscious of the provisional character of their conclusions, patiently sifting a mass of uncertain and apparently conflicting data, and abandoning hypothesis after hypothesis as more light breaks in. To this last point Dr. Green bears frequent witness in the larger of the two books before us, and he shows—to our view conclusively—that they ought to abandon many other untenable positions. He is at his best in developing these inconsistencies and oversights. Thus:

In P (13: 6) Abram and Lot separate for want of room simply, while in J (ver. 7a) it is because of the strife of their herdsmen. But this is merely objecting that the part is not equal to the whole. The story is arbitrarily split in two. The lack of room, which leads to the strife, is given to P, the strife which results from the lack of room to J. Each part implies the other and is incomplete without it [p. 164].

In chap. 22 Elohim demands the sacrifice, Jehovah stays the patriarch's hand; the critics attribute the latter to a different writer, though it is an essential part of the narrative. Isaac's blessing pronounced upon Jacob (27: 27, 28) is rent asunder because Jehovah and Elohim occur in successive clauses, as often elsewhere in the parallelisms of poetry. Jacob's dream (28: 12, 17) is partitioned because Elohim alternates with Jehovah, so that he falls asleep in one document and wakes up in the other [p. 540].

Whether it be true or not of Dr. Green's German opponents, it is certainly true of Biblical students in this country, that they will accept the conclusions of this book just as fast and as far as these appeal to their judgment. The author seems fearful of the influence of foreign critics, but he need feel no alarm. The present generation of Americans, a considerable portion being brought up on the weekly issues of the *Sunday School Times*, is bound to prove all things and hold fast that which is good.

It is a matter for regret, however, that Dr. Green's positive contributions are so inferior to his criticisms. At the outset he falls into a manifest error in his elaborate explanation of the generations of the heavens and the earth (Gen. 2: 4), which he interprets of man, the child of both worlds, his body from the earth, his spirit from the heavens; whereas these "heavens" are as purely physical as the earth. This failure throws back the verse in question to what precedes and emphasizes the contrast between P and J. Again, it is vain to attempt, as at pp. 425-29, to explain away the plain meaning of the phrase (Gen. 30: 31) "before there reigned any king over the children of Israel"; the thoughtful reader will say: "Moses never wrote that; if he wrote the rest, this is a gloss from the time of the kings, at the earliest."

And what positive evidence does Dr. Green adduce to prove the Mosaic authorship of Genesis? This, both at the beginning and end of the book:—Moses gave the law; Genesis leads up to the law; therefore Moses wrote both.

The law was given by Moses; but this no more proves that Moses wrote Exodus, Leviticus and Numbers than the rest of the verse proves that Christ wrote the four gospels. Deuteronomy claims to be from Moses, but Scripture nowhere makes this claim for Genesis, and it is so difficult to maintain such a claim that we are surprised at the weakness of the evidence here adduced.

The great value of this book lies in its keen and scholarly polemic against the naturalistic form of the documentary theory. We are happy to believe that a reaction

from that extreme has already set in; but we see no reason to suppose that the pendulum will ever swing again to the extreme represented by Dr. Green.

RELIGIOUS.

A second edition is out of Mr. Marshall's volume *Nature as a Book of Symbols* [Cranston & Curtis, 90 cents]. The author has made a study of the chief natural features of the universe, and he looks at each of them from the symbolic point of view. The relation of nature in its different aspects to God is a trite subject, but one upon which almost any thoughtful mind can strike out some individual conception, and Mr. Marshall certainly has written a book which many people will find edifying alike mentally and spiritually. He shows of the clouds, the rain, the sunshine, the earth, the seasons, how each of them reveals God, teaches duty and inspires righteousness, and to show this acceptably is to do a useful work.

In Messrs. Charles Scribner's Sons' Series of Handbooks for Bible Classes and Private Students the latest number is *Ephesians* [60 cents], with introduction and notes by Prof. J. C. Candlish, D. D. It is in the same form and illustrates the same methods and ability as its predecessors in the series. —*Lessons in the School of Prayer* [A. D. F. Randolph & Co., 50 cents] by Rev. A. T. Pierson, D. D., is intended as an aid to private devotion as well as a means of more general Christian edification and embodies the well-known author's experiences and observations in regard to the subject and will be highly regarded.

Those of our readers who are familiar with Mr. Robert Bird's little volume, *Jesus, the Carpenter of Nazareth*, will welcome his *Joseph, the Dreamer* [Charles Scribner's Sons, \$1.50]. We know a home in which the former book is brought out regularly at twilight on Sunday and is read aloud, to the constant delight of the younger children. And although the story of Joseph is somewhat less susceptible of impressive treatment, and although it is expanded in this volume more than we wish it were, nevertheless the book possesses the singular charm resulting from the blending of reverent yet unostentatious piety with grace and skill in narration. It should go on the same shelf with its predecessor in the family library.—*The Child Jesus and Other Talks to the Children* [Cranston & Curtis, 90 cents] is a volume of children's sermons by the late Dr. Alexander Macleod. Some of them came out originally in the *Sunday Magazine*. They are addressed to the younger rather than to the older children and are vivid, plain spoken and easily remembered. He does not talk down to the children but addresses them with a wisdom which they cannot fail to appreciate.

STORIES.

Ekkehard, A Tale of the Tenth Century [T. Y. Crowell & Co., \$2.50] is by J. V. von Scheffel and has been translated by Mr. N. H. Dole, and his rendering is worthy of warm praise. The story itself, which has been before the public for a number of years, is of deep interest as a revelation of popular customs and of personal feelings and characteristics at the time described. The descriptive portions are forceful and the humorous passages waken quick response in the reader. The book is tastefully printed and bound and may be safely purchased as one of the best of the novels representative of German life in the past.

Ia [Charles Scribner's Sons. \$1.25], by Q., is a mate in appearance to Mr. J. A. Mitchell's strong book, *Amos Judd*, which we noticed the other day. *Ia* is a Welsh story and the Second Adventists among the Welsh furnish the background and a religious atmosphere and training for the adventures of the two or three principal characters. The heroine illustrates the not uncommon type of the rude peasant girl, who, nevertheless, possesses considerable native refinement and a large degree of genuine ability, and whom love ennobles and improves in many particulars. In spite of her disregard of propriety she does not forfeit the reader's esteem, and the requirements of both moral and literary standards are reasonably well met by the author. This is a thrilling book in some points and no ordinary hand could have written it. Whether it can be defended as probable is another question.

'*Cension* [Harper & Bros. \$1.00] is by Maude M. Austen, and it is a very unpretending sketch of Mexican life and of a characteristic Mexican love story. The simplicity of the little book is its great charm. It is a delicate and choice piece of work and, whether it be viewed from the intellectual point of view as a construction, or from the sentimental as a romance, it gratifies equally. It is a sad story and yet there is a certain sweetness in the sadness. The author who has done so good work as this can be depended upon to do equally excellent work hereafter, and it will be welcome.

W. M. Cannon is the author of *The Invisible Playmate* [J. Selwin Tait & Son. 75 cents], in which four stories, one of them in verse, are bound together under the title of the first. The conception of the principal story is quaint and touching. The author imagines his little child as conscious of the presence and personality of another child deceased and to find enjoyment therein. The story, which is short, is skillfully shaped and written with great power, and it will appeal to a certain element in most readers which is seldom touched so deeply. The other stories are lighter, yet in their way fresh and striking.

Another volume of short stories is *The Little Room and Other Stories* [Way & Williams. \$1.25] by Madeline Y. Wynne. There are six of the little stories and they have a decided individuality. These, too, are simple but striking, and the reader finds himself thinking afterwards of their picturesqueness. Several are New England stories and one or two are Spanish. The book is prettily bound and makes very agreeable light reading.

POETRY.

Behind the Arras [Lamson, Wolff & Co. \$1.50], by Bliss Carman, is different from the work of most writers undoubtedly. Whether this difference is a recommendation is another question. Mr. Carman possesses unquestionable ability. If he could forget himself entirely and use his ability without thought of it he might do great things. As it is, his pages blaze with self-consciousness. Strange conceits seem to be sought for and to be pursued into remote and uninviting corners, and the manner throughout is that of one who is thinking about how he shall build his verse rather than of what shall be in it, or of one who writes because he must write and cannot help it.

It is a relief to turn to Robert Louis Stevenson's poetry in his *A Child's Garden of Verse* [Charles Scribner's Sons. \$1.50]. This is as fresh and virile and effective poetry as that of any other modern writer and is devoid of affectation. It is perfectly simple and that is why the children and the older people alike admire it so much. The illustrative work is by Charles Robinson and is very appropriately done.

Another pretty little book issued by Lamson, Wolff & Co. is Mr. C. K. Bolton's *The Love Story of Ursula Wolcott* [\$1.00], with designs by Ethel Reed. The poem is written in blank verse and reveals a pleasant familiarity with New England rural life as well as real power in portraying scenery in words, and it is simply and effectively expressed. The time is that of the great revival in New England and the conception and the execution of the poem are alike gratifying. The illustrative work is in the modern impressionist style, but is sufficiently suitable to be worthy of approval and the whole effect of the publication is decidedly pleasing.

Another book of poems is *Pebbles and Shells* [Picturesque Pub. Co.], by Clarence Hawkes. Mr. Hawkes is sometimes known as the blind poet of New England. His poems range over a large territory in respect to subject and illustrate many varieties of meter. They include poems of nature, sentiment, religion and vary considerably in quality. The best are decidedly good and none are so poor as to be especially conspicuous. The author may be termed a good example of those American poets who write with a true idea of poetry and a worthy ambition and who achieve a considerable success without ever becoming world-renowned.

EDUCATIONAL.

Dr. R. E. Thompson, who has taught for many years, is the author of *Political Economy* [Ginn & Co. 55 cents], intended for high schools and academies. It sets forth the views of the school of Carey and his followers and is a useful compendium, which other people than high school scholars may be glad to consult. The value of its theory will be found to depend somewhat upon the reader's point of view. For instance, protectionists will approve it wholly and everybody else will regard it as somewhat unfair. Yet where the bias of the writer is frankly avowed less harm can be done, and the reader or student is impelled to consult some treatise written from the opposite point of view, and in so doing gains a little on both sides and becomes impartially informed.

Several new readers, or volumes intended for use in schools as well as for private reading, lie before us. Two of them belong to Messrs. Houghton, Mifflin & Co.'s Riverside Literature series. One of these is *Uncle Tom's Cabin*, by Mrs. Harriet Beecher Stowe, and the other is Sir Walter Scott's *Ivanhoe* [Each 60 cents]. Each in its way is a classic and will remain so for generations, if not for centuries. This series is very tasteful in its appearance.

A pleasing little German book is *Märchen und Erzählungen* [D. C. Heath & Co. 60 cents], edited by H. A. Guerber, and is one of Heath's Modern Language series. It is offered with the purpose of leading the beginner on interestingly to the acquisition of idiomatic knowledge. This, too, is in finer type than we should wish any child of ours to read, but with this single drawback

the book is worthy of praise.—Prof. H. C. Elmer, Ph. D., has based in part upon the second edition of Carl Dzietkz a new edition of the *Phormio* [Leach, Shewell & Sanborn. \$1.00] of Terence, from the Student's Series of Latin Classics. It is one of the most scholarly productions which has passed through our hands for some time.

Prof. Emily L. Gregory, Ph. D., has gathered into a book, *Elements of Plant Anatomy* [Ginn & Co. \$1.25], the substance of lectures delivered during the last half of the second year's course in botany at Barnard College. The purpose of the book is, of course, to outline the principles of anatomy, and also to present the subject from the developmental point of view. It is illustrated and is in every way adapted to do good service.

Prof. W. E. Byerly, Ph. D., has prepared a collection of *Problems in Differential Calculus* [Ginn & Co. 80 cents]. It is supplementary to his treatise on the differential calculus and to specialists in mathematics it will serve its purpose well.

Four more of the Maynard English Classic Series are out. One is Sir Thomas More's *Utopia*, another is Charles Lamb's *Essays*, a third is Edmund Burke's *Reflections on the French Revolution*, and the fourth is Macaulay's *History of England, Chapter I.* [Maynard, Merrill & Co. 24 cents each]. These are well adapted for school use. Two or three French books also are sent us, one is *The Academic French Course for the Second Year* [American Book Co. \$1.00] by Prof. Antoine Muzzarelli. It is a compact and well-printed grammar containing everything essential to its object, but not differing greatly from other works of the same general character.

The American Book Co. also send us *Stories of Great Americans for Little Americans* [40 cents], by Edward Eggleston, intended for readers in the second grade, and, belonging to the same series, *The Eclectic School Readers, Stories of American Life and Adventure* [50 cents], also by Edward Eggleston, intended for use in the third grade. Then in the Eclectic English Classic series are Goldsmith's *Vicar of Wakefield* [35 cents] and Shakespeare's *As You Like It* [20 cents]. From the same publishers also come Margaretta Burnet's little work *Zoölogy for High School and Academies* [75 cents]. It is elementary but comprehensive; clear, easily intelligible and well illustrated.

Mr. J. G. Needham's *Elementary Lessons in Zoölogy* [90 cents] also comes from the same house, and is a somewhat more elaborate and advanced treatise upon the same general theme.—Three volumes of Messrs. Ginn & Co.'s series of text-books in the National Drawing Course are out. One is *Freehand Drawing* [90 cents], a second is *Mechanical Drawing* [\$1.10], and the third is *Color Study* [65 cents]. The author of all three is Mr. A. K. Cross. They are based upon his experience as an instructor and his observation of the practical needs of young people and learners in art, and they are well suited to attain their purpose, especially in the hands of a competent instructor.

MISCELLANEOUS.

Sprightliness in literature often is agreeable and a considerable admixture of it enlivens the natural sobriety of the lectures of Mr. J. V. Cheney collected into the volume called *That Dome in Air* [A. C. Mc-

Clurg & Co. \$1.25]. The lectures discuss the relation of poetry to life, with special reference to religion, and supply critiques upon a number of more or less eminent poets, etc. They are suggestive and interesting, without going very far below the surface of things, and occasionally the style becomes noticeably and amusingly stirring. Fortunately it is not necessary to approve of all of Mr. Cheney's judgments in order to enjoy his little book.

The Arden Shakespeare is a new edition. It comes from D. C. Heath & Co. and has been edited by C. H. Herford, Litt. D., of Trinity College, Cambridge, Eng. It presents the greater plays of the poet in their literary aspect and not for purposes of critical or philological study. Six volumes, *Richard II.*, *Hamlet*, *Julius Caesar*, *Twelfth Night*, *As You Like It*, and *Macbeth* [Each 40 cents] are out and the workmanship of the series, alike literary and mechanical, is commendable. It will be one of the popular small editions.

The *Heart of Oak Books* form a new series which will be immensely popular from the first. Messrs. D. C. Heath & Co. publish it and Prof. C. E. Norton is its editor. It is educational in a sense yet not merely in the technical sense. The first volume of the six contains rhymes and jingles, e. g., Sing a song of sixpence, Little Johnny Pringle, etc.; the second, fables and nursery tales; the third, fairy stories and classic tales of adventure; the fourth, fifth and sixth selections from the best English and American authors of the present and past. The six volumes form a little library containing much of the cream of Anglo-Saxon literature. The printing, binding, etc., are in good taste. The volumes cost respectively twenty-five, thirty-five, forty-five, fifty-five, sixty and sixty-five cents, and are sold together in a neat box.

NOTES.

— The late M. Renan's Oriental and Biblical collection included more than 3,000 works.

— The January *Book Buyer* contains an interesting and valuable paper on Early American Book Clubs.

— *Romance* will cease to give itself wholly to fiction henceforth and will pay special heed to illustration, and will be sold for only five cents.

— It is ten weeks since The Bachelor's Christmas, Judge Robert Grant's recent story, came out and already more than ten thousand copies of it have been sold.

— Alfred Austin, the new English poet laureate, is more than sixty years old and some think it worth notice that he has the same Christian name as his immediate predecessor.

— Sir Walter Besant says that in England the number of readers is increasing enormously and will continue to increase so that larger editions of books will result and larger profits to authors and publishers.

— The Paris studio and the marble statues of the late W. W. Story are left to his son Julian and the studio in Rome, together with his plaster statues, sketches, etc., to his son Waldo, with sealed instructions as to their final disposal.

— Alphonse Daudet is much annoyed by the steady circulation of reports of his failing health. They operate adversely to the sale of his writings. In fact, although not vigorous and occasionally in pain, he is able to do his work about as usual.

— The descriptive sketch of Hamilton W. Mabie, the editor, author, critic and lecturer, in the December *Bookman* is one of the most

enjoyable papers of the kind which has been printed in a long time. It is accompanied by a fine likeness of Mr. Mabie.

— Dr. James Stalker, Prof. Henry Drummond, Dr. George Adam Smith and Rev. John Watson, "Ian Maclaren," were fellow-students and intimate friends at New College, Edinburgh, and formed a society there called The Gaiety Club, which still exists.

— Grant Allen calls his last erotic novel "a novel of the hill-top." Prof. G. Adam Smith says: "Yes. Dung-hill top." It is gratifying to know that Mrs. Oliphant, in the January *Blackwood's*, flays Thomas Hardy for his last book, correctly renamed by some reviewer *Jude the Obscene*.

— *The Critic* declares that "the courts of Rouen, France, have issued a judgment for \$500 against Prof. Cesare Lombroso and his publisher for plagiarism. The plaintiff, M. Crépieux, author of a book on The Writing of the Sick, charged that Lombroso had taken an entire chapter from this work and used it in his work on graphology."

— *The Dial* of Chicago, in an admirable bibliography of World's Congress Publications compiled by Mr. C. C. Bonney, shows what a stimulus the great exposition was to intellectual activity, and it is not to be forgotten that, out of 102 publications already issued or soon to be issued, forty-one refer to the Congress of Religion and its deliberations.

BOOKS OF THE WEEK.

Arena Publishing Co. Boston.
HIS PERPETUAL ADORATION. By Rev. J. F. Flint. pp. 228. \$1.25.

Littell & Co. Boston.
LITTELL'S LIVING AGE. Vol. 207. Issues for Oct., Nov. and Dec., 1895. pp. 524. \$2.25.

Copeland & Day. Boston.
A DORIC REED. By Zitella Cocke. pp. 91. 70 cents.

Milton Bradley Co. Springfield.
MYTHS AND MOTHERPLAYS. By Sara E. Wiltse. pp. 57. \$1.00.

Thomas Whittaker. New York.
WOMEN IN THE MISSION FIELD. By A. R. Buckland, M. A. pp. 122. 50 cents.

TEMPTATION AND TOIL. By W. H. M. H. Aitken, M. A. pp. 304. \$1.50.

LECTURES ON CHRISTIAN ETHICS. By Rev. Cornelius Walker, D. D. pp. 158. \$1.25.

American Seaman's Friend Society. NEW YORK. THE SAILOR'S MAGAZINE AND SEAMAN'S FRIEND. Vol. LXVII. \$1.00.

A. J. Graham & Co. New York.
METAPHORS, SIMILES AND OTHER CHARACTERISTIC SAYINGS OF HENRY WARD BEECHER. Compiled by T. J. Ellingwood. pp. 217. \$1.00.

Silvers, Burdett & Co. New York.
THE WISE MEN OF ANCIENT ISRAEL AND THEIR PROVERBS. By C. F. Kent, Ph. D. pp. 208. \$1.25.

TWILIGHT STORIES. By Elizabeth E. Fouillé. pp. 99. 36 cents.

NATURE IN VERSE. Compiled by Mary I. Lovejoy. pp. 305.

STUDIES IN GERMAN LITERATURE. Lessing. By Euretta A. Hoyles. pp. 213. 48 cents.

The Christian Literature Co. New York.
IRENICS AND POLEMICS. By L. W. Bacon. pp. 303.

Macmillan & Co. New York.

PETER SIMPLE. By Captain Marryatt. pp. 493.

\$1.25.

SYBIL. By Benjamin Disraeli. pp. 455. \$1.25.

Hunt & Eaton. New York.

THE SHORTER BIBLE. Edited by Lucy R. Meyer, A. M., M. D. pp. 963. \$2.50.

Republican Press. New York.

AN ACCIDENTAL ROMANCE AND OTHER STORIES. By William B. Rossiter. pp. 185. \$1.25.

J. Selwyn Tait & Sons. NEW YORK.

A JESUIT OF TODAY. By Orange McNeill. pp. 146. \$1.00.

J. B. Lippincott Co. Philadelphia.

A BUBBLE FORTUNE. By Sarah Tytler. pp. 319.

\$1.00.

STONE & KIMBALL. Chicago.

GALLOPING DICK. By H. B. Marriott Watson. pp. 270. \$1.25.

PAPER COVERS.

Rev. W. L. Lemon. Columbus, O.
THE GREAT AWAKENING. By Rev. Henry Stauffer. pp. 56. 50 cents.

Macmillan & Co. New York.

THE AIMS OF LITERARY STUDY. By Hiram Corson, LL. D. pp. 153. 25 cents.

Presbyterian Board of Pub. & S. S. Work.

Philadelphia.

WESTMINSTER S. S. BLACKBOARD. 1st Quarter.

75 cents.

MAGAZINES.

January. BIBLIOTHECA SACRA.—SCHOOL REVIEW.

—MISS BLUE STOCKING.—AMERICAN MAGAZINE OF CIVICS.—POPULAR SCIENCE MONTHLY.—NEW ENGLAND.—MCCLURE'S.—NORTH AMERICAN REVIEW.—GOOD WORDS.—BABYHOOD.—BOSTONIAN.—THE AMERICAN KITCHEN.—COSMOPOLITAN.—THE PREACHER'S.—THE CENTURY.—EDUCATION.—MUSIC.—BOOKBUYER.—AMERICAN HISTORICAL REVIEW.—THE CHAP-BOOK.—THE PANTRY.—THE MUSICAL RECORD.—DONAHUE'S.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGEMAN.

Topic, Jan. 26-Feb. 1. How and Why We Should Testify for Christ. 1 John 4: 2-15.

Upon the "why" we need not linger long. If we who bear his name fail to witness for him no one else will. "The heavens declare the glory of God." Conscience gives continual reminders of the moral law, but only those lives that have been touched by Christ can perpetuate his name and influence in the world. Certainly it cannot be expected that men who make no profession of devotion to Jesus, whose lives are ordered on principles the exact opposite of those for which he contended, and to establish which he poured out his life even to the uttermost, will do anything to remind our age of him. This high and sacred obligation, then, is intrusted to us who dare to take his name upon us.

As to the "how," that is a matter which each must determine for himself after seeking divine illumination and direction. There were men in the early days of Christianity who felt called upon to bear their witness by standing for a long time on pillars, but manifestly this method would not accomplish much today. To some of our fellow-believers has come the call to bear witness to Christ in the midst of the fury and fanaticism of his enemies, and our hearts should thrill with gladness and admiration that our missionaries in Armenia are today displaying a heroism in no whit second to that of apostolic days. But here again precise imitation of that form of testimony is not possible to the great majority of us.

Other things being equal, our testimony must be given where we are and today—not next week or next year. If we cannot find some way of witnessing in the midst of our daily surroundings, it is not likely that we shall ever be called to a more conspicuous position where our witness will be more apparent, though perhaps not a bit easier. In the next place, our witness must be to the things for which Christ stood. Let the learned doctors construct elaborate arguments to prove that Jesus has been here and lived as represented in the gospels, but we everyday people may do perhaps as much to convince the world of the reality of his life if, in consideration of others, in helping the weak and the oppressed in purity of inward life, we exhibit in action the righteousness which he so completely displayed, and which he longs to see prevail throughout the earth.

The probabilities are, also, that some of our most effective witnessing will be in hard places, where we may have to take the unpopular side, where it may cost us something to stand for the things for which Christ stood. To rise up in the midst of Jesus' friends in a strangled prayer meeting and bear witness for him is one thing and a good thing; to say the right and brave word for him in the midst of those opposed or indifferent to his cause is another and a better thing.

Parallel verses: Deut. 19: 15; Josh. 24: 22; Acts 1: 8; 2: 32; 13: 31; Heb. 11: 38; 1 John 5: 9.

A New England church, not Congregational, has been holding a series of successful prayer meetings—the first ever held there during its twenty years' existence—but has now voted to close its doors against them, to save wear and tear of the building and, in particular, of a carpet which was put down a few years ago. Happily the selectmen have come to the rescue, offering the use of a schoolhouse to shelter this homeless revival. It is to be hoped that the church will succeed in preserving its building—with the carpet—intact until the Day of Judgment, that it may point to them with pride when confronted by the souls who looked to it for spiritual sustenance.

Gleanings From Our Mail Bag.

A Question of Polity. A Critic of the Advocates of Peace.

THE ORGANIZATIONS OF CHURCHES IN ALABAMA.

It seems from articles in *The Congregationalist* of Oct. 17, *The Independent* of Oct. 17, and *The Congregational Helper* (Alabama) of Oct. 23, referring to the Congregational ecclesiastical bodies in Alabama, that some have been misinformed as to their real status.

In *The Congregationalist* it is stated that "the Congregational Association of Alabama includes the Negro churches, about twenty in number." This is only a part of the truth, for the association has in it twenty-six churches, and some of them have not a single colored member, while others have mixed congregations.

The Independent speaks of the "Alabama Colored Association." The Alabama Association objects to being called the "colored" association for the reason that its membership includes persons of both races. We have heard of African Methodist Conferences and Colored Baptist Conventions, but we do not know of any colored Congregational Associations. That would be as much out of place as to say a white National Council of Congregational Churches.

It is an error to say that the association "rejected the invitation to join the convention by a tie vote," for a committee which had been appointed by the association and to which the question of union had been referred reported at the last annual meeting of the association that seven churches had voted for union, twelve against it, and the others had taken no action.

The delegate of the General Congregational Convention of Alabama has, through *The Congregational Helper*, informed his people that the council recognized the convention as the State body. *The Congregationalist* would confer a great favor upon its readers in Alabama if it would state plainly the position which it understands the council to have taken as regards this matter.

Talladega, Ala.

S. SNELL.

In answer to our correspondent, who is an esteemed colored minister in Alabama, we desire to assure him that the word "colored" was not used by our contemporary in any inviolable sense, but simply to indicate the distinction between the two bodies, the one being mainly composed of Negroes, the other of whites.

As to the statement that it is an error to say that the association "rejected the invitation to join the convention by a tie vote," we simply repeated the finding of the committee of the council, which is printed below.

The position which the council took concerning the standing of these two bodies is plainly shown in the report adopted by it, which is as follows:

The General Convention of Alabama is present by its accredited delegate asking recognition.

At the National Council of 1892 that body was denied admission on the ground that it was "not yet organized as representing all the Congregational churches in the State."

Since that time the said General Convention of Alabama has modified its constitution, adopting the principle of the council of 1892 of "equal rights for all disciples of Christ of every race," and has extended an invitation to the Congregational Association of Alabama to unite with it on that basis, thus conforming to the suggestions of the council in its efforts to secure a representation of "all the churches of the State" in its own body. That invitation was accepted by vote of the association in 1894, and its delegates sat together in harmonious session.

But on referring the question of union to the churches of the association for ratifica-

tion, it failed to carry by a tie vote—nine churches voting for union and nine against, the membership of the churches favoring union being slightly in excess of those voting against it.

In view of these facts your committee recommend the adoption by this council of the following resolutions:

Whereas, The General Convention of Alabama has incorporated into its constitution the principle of the equality of all disciples of Christ of every race, so far as concerns Christian recognition and co-operation; and

Whereas, The said General Convention of Alabama has accepted the suggestion of the Council of 1892 and cordially invited all the Congregational churches of the State into its equal fellowship, which invitation has not yet been finally accepted; therefore, be it

Resolved, That this council recommends that negotiations for union with the churches of the Alabama Association be resumed, and that both parties, in the spirit of mutual concession, earnestly endeavor to bring all the Congregational churches of the State into one fraternal organization.

Resolved, That this council gives present recognition to the General Convention of Alabama pending further action upon the above recommendation, and cordially welcomes its representative, Rev. Stephen E. Bassett, to a seat in the Council of 1895.

It will be seen by this action of the council that the General Convention of Alabama presented itself, asking for recognition as a State body. It had made the same request to the council of 1892, which was denied for the reason that it did not then represent all the Congregational churches of the State, and the council thought that further efforts ought to be made to accomplish such a union. But the council of 1895 declared that the convention had, in accordance with Congregational principles, sought to unite all the churches in one body, and that its invitation to the association had been accepted at one session, delegates of both bodies having sat together in harmony.

On these grounds, though the invitation of the general convention to the association has not been finally accepted, the council recognized the convention as the State body and gave to its representative a seat in the council, advising at the same time that further and earnest efforts be made by both parties to bring all the Congregational churches of the State into one fraternal organization. A standing vote of the council provides that only one State body can be recognized at the same time for any one State. The general convention was therefore the one State body for Alabama recognized by the National Council of 1895.

It cannot be expected that a small minority of the churches in a State can assume to represent the State to the exclusion of others unwilling to unite with them on terms insisted on by the minority. Mutual concessions must be made when different plans are desired by different churches. Concessions appear to have been mutually made in this case, and a plan presented for adoption which in substance was approved by the council of 1892, but up to this time the concessions made by the representatives of the minority of the churches have failed to receive the endorsement of the majority of the churches they represented. The question involved is only one of method of organization, and no distinction of caste or color enters into it. We cannot

but think that any persons who are attempting to influence the association against union with their brethren of the general convention are doing them harm rather than good.

THE PEACE HYSTERIA.

Mr. Capen's article on Lost Opportunities, in last week's *Congregationalist*, suggests another for which the above might be a fitting caption. Whether the President's Venezuela message really had a menace in it, as Mr. Capen states, though the Administration disavows any such, or whether the Monroe Doctrine applies to the question under discussion or not, or whether the sultan really has such good cause for rejoicing, as Mr. Capen seems to think he has, or not, one thing is certain and that is that, not since the present writer attained reading age, has there been such a hysterical and ridiculous exhibition of the advocacy of peace than by those who, in the earlier days succeeding the publication of the message, denounced the President and all his supporters in the stand he has taken in the Venezuela matter.

On the evening when the message appeared a number of prominent persons and others were interviewed as to the wisdom of the position which the President had taken. According to the interviewer, they failed to see anything strikingly violent in the message and seemed to regard it as just claim for fuller knowledge. Two days later, after a certain clique of stock jobbers had worked up a scare, the people and the press became very much excited and, the Sunday following being the Sunday before Christmas, the pulpits of Boston felt it needful to advocate peace. This is the way they did it.

"If we meant bluff it is disgrace and if we meant war it is a crime." That was the utterance of a man who for twenty years has had the ear and attention of Boston, at least every Monday morning, in the newspapers. Of course he assumed that the President of the United States did mean either "bluff" or "crime." That he might be a patriotic ruler who was seeking to maintain his country's honor and to save the western world from militarism of the old world did not occur to him.

"Shame on us" was the verdict of another prominent pastor of twenty years' standing in this city and holding a leading place in the denomination to which he belongs. He had not read and could not have known, since it had not been made public, the correspondence in the case, but he was ready on a moment's notice to cry "shame" on his own country, his own ruler and his own nation. Of course the President and his Secretary of State were bloodthirsty villains who were out for blood. That they might be governed by wisdom and national feeling—perish the thought.

"Impeach the President" was the demand from another lightning commentator on presidential propriety and international peace. If the President had been found guilty of treason, or had sold out his country or had connived at its destruction, no severer official penalty could have been visited upon him. But here a preacher and a doctor of philosophy was anxious at five minutes' notice to impeach his own President, and all the while in utter darkness as to the real merits of the question or the correspondence interchanged between the nations involved.

But the time would fail to tell of the piling up of epithets by preachers and others. Words like the following, every one of which was actually used, indicate the fierceness of the hysterical demand for peace that morning. "Insane," "scandalous," "outrageous," "barbaric," "savages," "enemies of the race," "brutes," "slaughterers," "iniquitous," etc., were all used, generally with direct refer-

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ence to the President of the United States and the Secretary of State. And all this in the interest of peace! No wonder somebody is proposing a religion which shall consist in love of country. And may we ask what kind of peace it would be that was proposed and that had to be maintained by such nervous folk as those quoted above?

REV. A. A. BERLE.

CURRENT THOUGHT.

AT HOME.

Mr. E. D. Mead, editor of the *New England Magazine*, in the January number says that Rev. Dr. George A. Gordon's book, *The Christ of Today*, is "destined to prove a more distinct and definite milestone in the course of New England orthodoxy than any other book which has appeared during the last half of the century. . . . Books of as great catholicity and breadth we have had, but none in which the issue is so definitely stated, the argument so close and the spirit so philosophic as here. . . . The difference between the New England orthodoxy of fifty years ago and the teaching of these pages is as signal as the difference between the Ptolemaic and Copernican astronomies. . . . Dr. Gordon is a Scotchman, and he does not rest until he can refer everything back to some ultimate intellectual principle. . . . It will have a great and wholesome influence precisely because it is so definite and intellectual."

ABROAD.

The British religious press comments on the dispute between Great Britain and the United States. *The Independent* says: "There is a power in these two free countries greater than that of presidents or premiers which will certainly forbid the iniquity" of war. It thinks it is impossible to give Lord Salisbury or the American President credit for any special wisdom, and as for the former, it believes that "the instinct of the old *Saturday Reviewer* overbore the caution which a foreign secretary ought to have exercised, and the result is the present imbroglio. . . . So let us, at this Christmastide, pray to God to save the nations we love well from the peril of so ghastly a crime against humanity and against God. We, descendants of the Pilgrims, have special duties in this matter. Very closely are we knit in love and fellowship to our American brethren. And that old Puritan element is still a potent force in both countries. Despite the introduction of various foreign elements, it still has an influence in the politics of the United States far beyond its numerical strength, and there, as here, it will work for righteousness and peace."

The Methodist Times thinks the whole responsibility rests with the American people and churches. "We shall do nothing to provoke conflict, but it must be obvious to every one that we cannot possibly permit the Government of the United States to determine by brute force what are the frontiers of the British Empire. Again, we say, what are the American Methodists doing to save their country from the most colossal and the most wanton crime of the century?" — *The Christian World* is unable to see why the British Government "should give a handle to the fomenters of strife by refusing to submit its whole case to arbitration."

The New Age (Socialist) of London, Dec. 21, admitted that the United States in enforcing the Monroe Doctrine would be "safe guarding the well-being of mankind generally"; said that "the whole matter comes around to arbitration, which the United States suggested from the first," and advised some of the London newspapers to hold their peace on the subject, "for their utterances have been as grossly immoral as anything we have read for a long time." The same journal, in its issue of Dec. 26, says: "So long as President Cleveland sticks fast by the Monroe Doctrine

and by arbitration, he is, we believe, on bed rock, and Lord Salisbury's criticism is idle. But when the President says he will have his own commission and will pay attention to its finding and to nothing else he damages an otherwise impregnable case."

The *Montreal Witness* comments thus on the dramatic collapse of the Conservative ministry in Canada: "It is a just Nemesis that has overtaken the government. Seventeen years of bribery and corruption could not but end in degeneration, degradation and demoralization of the party that resorted to it. Their knowledge of one another makes any action, however immoral or base, seem possible, and we see cabinet ministers suspecting each other of betraying and undermining one another. Will any new combination of such elements hold together under any leader? It will be bad for the country, already disgraced by their incapacity and corruption, should this prove possible."

SENSIBLE THOUGHTS REGARDING SUNDAY.

One of the best speeches at the recent New England dinner in New York—an occasion always abounding in good speaking—was that of Rev. Henry Van Dyke, D. D., who took for his theme the Puritan Sabbath. Its special pertinence lies in its application to problems immediately confronting New Yorkers, but in its enunciation of general principles and proper distinctions it will interest all who want to see the sanctity of the day of rest and worship maintained. We make liberal extracts.

The Puritan Sabbath was a grand, good thing for the Puritan! Where he got it heaven only knows, but heaven assuredly does know! It was not from the Jews, as he fondly thought, for the Jews kept the seventh day with feasting and social cheer. It was not from the primitive Christians, for they knew nothing of the total abstinence from labor on the first day until the third century.

The Puritan Sabbath was in fact a new embodiment of the spirit of the Fourth Commandment and the Lord's Day, to meet the needs of humanity and religion in the England of Queen Elizabeth. Sunday in that land and age had become a day of unbroken toil for the poor and of unrestrained riot for the rich. Against this double evil the righteous soul of the Puritan protested, in the fear of God and in the love of man. His Sabbath was a solemn, visible declaration of the sacred right of the poorest creatures to their day of rest. His Sabbath was a clear, ringing proclamation of the sacred duty of all men to consecrate a day of sobriety and reverence to the uses of religion. After the destruction of the Armada, his Sabbath became his watchword, his standard, his palladium, for which he was willing to suffer, to fight and to die.

Do you wonder that when he came in exile to this new world he brought his standard with him? Do you regret that he made it the center of his new civilization? Let us admit that in maintaining it he did some things which seem to us absurd, extreme, fanatical. But let us never forget that within it were sheltered through stormy centuries three inestimable treasures: the sanctity of human rest as well as of human labor, the peace and order of the Puritan home, and the dignity and simplicity of common worship. Let us never forget that out of that sacred inclosure issued the men and women trained and solidified by self-restraint and sober discipline to be the very backbone of the permanent morality of this nation.

But is it possible, is it desirable to restore and perpetuate the iron wall at the present day? Can the Puritan Sabbath in all its details be made a national institution? I honestly think not. It was consistent, though we may think it unnecessary, for the Puritan

magistrate to punish men for taking a walk, or smoking a pipe, or kissing their wives, or staying away from meeting on the Sabbath. There was a reason for it. The Puritan state was a religious establishment with civil powers. The American nation is a civil institution with a religious spirit. The American Sunday, as established by law, can, and must, do two things, and no more. It must secure the absolute right of all who labor to enjoy their day of rest. It must defend the privilege of all who worship to do so in peace and quiet, according to the dictates of their conscience.

Now let us not shrink from applying these principles to the present situation. Here we stand face to face with the question whether the liquor saloons in this city shall be open on Sunday. Three things are clear—first, so long as the present law forbids them to be open every man with a drop of Puritan blood will say they shall be shut, if we have to bolt every door with the right arm of a Roosevelt and seal it with the anathema of a Parkhurst. Second, the question what the future law shall be must inevitably be decided by the people of the city. We cannot rely for the preservation of our civic virtue upon the rural innocence of Tioga and Herkimer, at least not for any great length of time. Already nearly one-half of the voters of this State live in the three first-class cities of New York, Brooklyn and Buffalo. Soon they will have the majority. Local option is coming. For my part, I should like to localize it still more. Why not vote upon the question by wards and districts? Why not get an object lesson by comparison of the actual effects of Sunday opening and Sunday closing upon the value of property and the peace of neighborhoods in different parts of the same city? Third, the only thing to be done by those who are against the Sunday saloon is to educate the people to see that there is no reason under heaven why the liquor dealers should receive a valuable privilege which is denied to other merchants, and that the opening of a dram shop for every fifty families in this city is probably the worst way in the world to make a peaceful and happy day of the American Sunday. Men of all creeds—Catholics and Quakers, Puritans and Baptists, Episcopalians and Presbyterians—are agreed on this point. If their convictions are worth anything they will make them felt when local option comes. . . .

We must recognize the difference between the American Sunday and the Puritan Sabbath. The one is a day of restraint, the other is a day of liberty; the one is a religious observance, the other is a humane institution. We ought not to confuse them, nor to attempt to reconcile them by compromise.

For those who believe in the substance of the Puritan Sabbath as a day of religious devotion, needful for the Christian life, to give up their private convictions and change their personal practice to conform to a passing fashion is to make a false compromise. For those who believe in the American Sunday as a day of secular rest, needful for the national life, to narrow its liberty and imperil its security by overloading it with restrictions and attempting to change it into a day of forced religion is to make a false compromise. Clear and distinct the two days stand, side by side, or, to speak more truly, circle within circle, sphere within sphere. The day of universal repose spreads like a fair, well-ordered garden, in whose pleasant ways the burdens of toil and the strife of competition shall be laid aside, and all men shall be free to rest and refresh themselves in common joy and mutual fellowship. Within that garden, protected by its beautiful peace, stands the day of divine worship, like a shining temple, into which none shall be compelled, but all shall be invited to enter, and learn that the deepest rest comes through adoration, the strongest refreshment is drawn from faith and the sweetest music is that which praises God.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING. Pilgrim Hall, Jan. 20, 10 A. M. Address by Pres. E. H. Capen of Tufts College. Subject, The Venezuela Question and Arbitration.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P. M.

TUSKEGEE NEGRO CONFERENCE, annual meeting, Tuskegee, Ala., Wednesday, March 4.

MIDDLESEX UNION ASSOCIATION, Ayer, Jan. 21, at 1 P. M.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. M. A. C. Bridgeman, Treasurer.

AMERICAN MISSIONARY SOCIETY FOR FOREIGN MISSIONS, Congregational House, No 1 Somerville Street, Boston. Frank D. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House, Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House, Room 153 La Salle Street; Cleveland, 106 W. 12th St.; Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 106 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY,—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 55 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, F. Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Union high schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 16 Congregational House, Boston.

CONGREGATIONAL SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID,—Treasurer, M. P. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF. In order to afford a little time aid to aged and invalid home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1852 and Year Book, 1853, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. J. B. Jones, Hartford, Ct. *Forward your offering to the Treasurer of the National Council of the Congregational Churches of the United States* "a body corporate chartered under the laws of the State of Connecticut" [here insert the b*ea*quest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1852.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827.—Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landlads welcome. Daily prayer meeting, 11 A. M. Bible study, 3 P. M. Sunday services usual there. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 247 Hanover St., Boston. "Send a shilling to 'the piggy bank' to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT.

A prominent feature of the Week of Prayer—which, in this section, at least, had to contend against the embarrassment of several stormy evenings—this year was the holding of cottage meetings at which, doubtless, a closer touch with the individual's inner life was often secured than under ordinary circumstances.

Churches which take pains to report their annual gatherings usually have something encouraging to narrate. Such marked gains as have occurred in many places, such spiritual uplifts and such courageous sacrifice as are found among our items this week are worthy of a careful reading and perhaps will serve as good material for reflection or suggestion to churches which want a better year before the next annual statements.

That article on debt raising—a noteworthy instance—shows how useless it is to yield to despondency even under such onerous conditions. An effort like this is a representative illustration of what could often be accom-

plished if churches which feel unable to pay their debts by a single herculean attempt would, instead of postponing indefinitely the task, adopt the plan described that permits the payments to be made through a period of years.

A glance at the list of additions shows what advantages many reapers are taking of the white fields. At this harvest season, more than ever, entire unanimity between pastors and churches is the first essential, then let the churches see to it that the first revival be among their own members as a preparation for the incoming of new recruits. Just now the true worth of the Sunday school and C. E. Societies is more than ever apparent.

FROM THE HAWKEYE STATE.

Many of the Iowa churches are making the annual meeting something more than a time for electing officers and transacting routine business. Some make it an annual reunion in which the social element has a prominent place. Others add the social features to the business element and also have a sermon from some neighboring pastor, thus making the occasion a time for spiritual quickening. There is a growing tendency among our pastors to make Forefathers' Day a fitting time for presenting the early history of Congregationalism and for teaching needed lessons from the example of the Pilgrims. The First Church in Cedar Rapids recently held an interesting and inspiring service in honor of our foremothers. In this section, without doubt, the churches are becoming more and more evangelistic. Of course there are evangelists and evangelists, but several consecrated men have done substantial work within our borders.

Nearly all the pastors do more or less evangelistic work, and some are granted four weeks each year to assist in such work. Many of the most effective of them have from two to four regular preaching points. Rev. Palmer Little of Orchard preaches three times on Sunday, having to drive from twenty to thirty miles. One would think from the amount of his work that he must be in the vigor of early manhood, but his white hair shows that he is a veteran. Rev. J. K. Nutting and his wife serve three churches and have a wide parish. Mr. Nutting is our poet preacher and is a strong sermonizer, and his estimable wife preaches with equal acceptance. The Riceville meeting house has been enlarged and thoroughly renovated, and the church was never so prosperous as now. The pastor, Rev. L. M. Pierce, is doing much to care for neglected fields adjoining his parish. The church in Mason City, under the direction of Rev. F. G. Wilcox, has made substantial growth during a pastorate of a little over two years. The net gain has been fifty-four per cent in membership and the outlook is exceedingly promising. It has been determined to erect a new house of worship in the near future.

In taking charge of the church at Charles City, Rev. C. C. Otis met a responsive and united people. Special meetings have been held with good results and the church is entering upon a new era of prosperity. The Summit Church, Dubuque, has had a remarkable growth under the wise leadership of Rev. G. M. Orvis. It is one of the few churches of the denomination that have received a hundred persons on confession this year. Special meetings have just been held with valuable assistance from Rev. F. E. Hopkins. After a successful pastorate of eight years at Creston, Rev. A. J. Van Wagner resigned, and that important field is still vacant.

It is creditable alike to pastor and people when a church becomes so well organized and so effective that it does not suffer seriously during an interregnum in the pastorate. That condition is illustrated in Webster City. Rev. J. T. Blanchard did a fine work there in a pastorate of nearly six years. He was called to Chicago in the summer but the work

still went forward. The church has made a wise choice in selecting as its pastor Rev. C. P. Boardman.

There is a deep personal interest here in the struggle going on in Armenia, because some of our choicest sons and daughters are doing missionary work in that benighted land. Miss Mary Brewer, who rescued a native Christian so heroically during the riot at Harpoort, is a resident of Grinnell. She is a daughter of Prof. Fish Brewer, formerly of Iowa College, and a niece of Justice Brewer of the Supreme Court. Rev. G. E. White and wife are at Marsovan. On the very day that the slaughter took place there special prayer was being offered at Grinnell for the safety of the missionaries. The mob moved up close to the college buildings as if to destroy them, but withdrew without injuring the Americans. Was not this a special answer of prayer? Miss Ida Mellinger, who has been carrying on her work in the midst of those heartrending scenes, is a member of the Endeavor Society of the Osage church. Just at the middle of every consecration meeting she is made the object of prayer, and this part of the meeting is particularly touching.

Iowa never saw such a crop as at the last harvest. The granaries are full and overflowing. Yet with potatoes selling at ten cents a bushel and less, oats at fifteen and corn at eighteen, farmers feel their compensation is small. In a few sections farmers are using corn as fuel. Corn may be had at \$1.50 a ton, while hard coal costs about twice that amount. Careful experiments prove that corn is the cheaper fuel and it is certainly more pleasant to handle. A man in one of the southern counties has experimented two years in succession in raising coffee. He is satisfied that it can be raised in that latitude. Is it not possible that this will be added to our varied industries?

Even though popular enthusiasm should demand the nomination of Reed or McKinley almost by acclamation at the next national Republican convention, Senator W. B. Allison of this State will go into the convention with a large following. He entered Congress the same day with Garfield and Blaine and has been in public life ever since. He has been a hard-working, conservative member, has wielded a wide influence in public affairs and has antagonized few men. Many feel that the time has come when the great West beyond the Mississippi should be recognized by a presidential candidate.

W. W. G.

HOW THE CHURCH DEBT WAS RAISED.

South Norwalk is a thriving little city of about 10,000 inhabitants and is a fair specimen of a progressive New England community. It is a main station on the New York, New Haven & Hartford Railroad, which is intersected there by the Housatonic. There are several factories of moderate size, a public library, trolley cars, electric lights and other modern improvements and four churches, representing the Congregational, Methodist, Episcopal and Baptist denominations. There are smaller mission chapels and schools, but the larger buildings named afford more room than is well filled by worshipers in the regular Sunday services.

Sixty years ago, when South Norwalk was a mere hamlet, a little band of devout men and women took letters from the Old Church in Norwalk town and with real self-sacrifice founded the Congregational Church of South Norwalk, and in due time erected a meeting house suitable for the environment of that day. The other denominations gradually gathered and soon built creditable edifices, and up to war times religious influences were dominant. In the larger growth of population since the "sixties," the operative classes have not contributed extensively to the churches, and hence these have seemed for the later years less influential in the growing city.

In 1889 the original building, which twenty years before had been enlarged, was sup-

planted by a large modern edifice, well situated as to place and adapted to effective Christian work. The cost was about \$82,000, and the society had in cash resources enough to leave an indebtedness of \$60,000 on the whole property. Spasmodic efforts to reduce this were made in 1891, 1892 and 1894, but after all a balance of \$30,000 remained. There were something more than 400 members when, in 1892, Rev. G. H. Beard was here called to his first pastorate.

At the outset the pastor felt hampered by the financial condition, and a year ago thought out a plan for the removal of the debt which he submitted last spring to the deacons and society's committee, asking their hearty approval and cordial support with a free chance to practically work out the scheme. They earnestly favored the project, but it was thought best to leave the launching of the enterprise until after the summer vacation. Accordingly, when he resumed his pulpit, he began presenting to the people in the most practical and forceful way the matter of Christian stewardship in the possession and use of property.

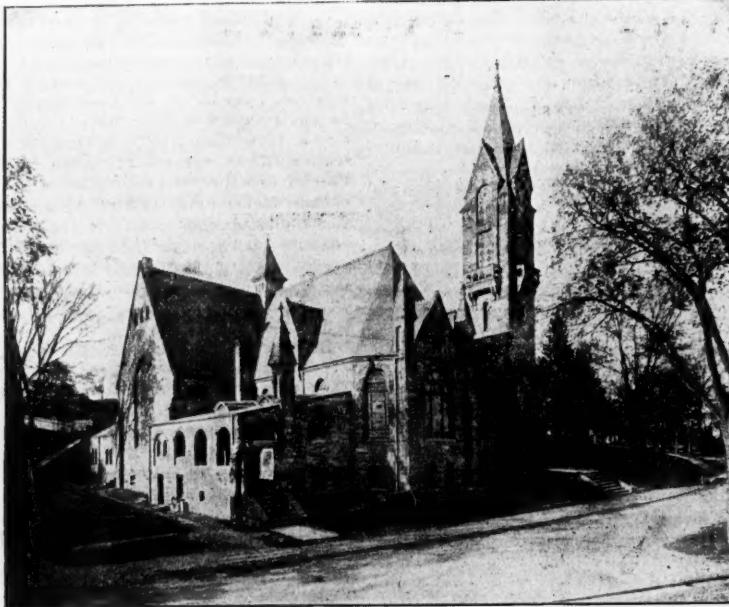
to take upon his own shoulders the burden of visiting every member of the parish to receive such subscription as, after conscientious deliberation, might seem to be individual duty. Throughout there was not the slightest appeal to mere emotion, nor any trace of a sensational device. The whole matter was laid upon the Christian conscience of the men and women providentially called to meet this exigency.

Although relief was offered the pastor in the way of pulpit supplies while this flood of detail work was going on, he did not call for any such help, but occupied the pulpit himself. In the meantime a "department of debt" was thoroughly organized in the parsonage. A list of names had been carefully prepared and the whole territory districted for visitation. A vast amount of correspondence was necessitated, and in all this work the pastor's wife pulled the second oar with unflagging diligence. On the Saturday before the seventh Sunday following the initial announcement the members of the parish received postals inviting them to attend service the next morning to hear a report of progress in financial matters. It was quite generally

through the house when the pastor paused and invited the congregation to rise and swell the hymn, *All Hail the Power of Jesus' Name*. When the audience were again seated, and the speaker prepared to go on again with his discourse, he was interrupted by the senior deacon of the church, who from his pew called the members of the parish to witness that on the human side they were directly indebted to the wisdom, determination and unceasing application of the pastor for the result which had just been announced, and invited them to an expression of their appreciation of this surprising achievement by rising. This was fittingly and modestly responded to by the pastor in behalf of himself, but he seized the chance to pay a most manly and charming tribute to the influence and efficiency of his wife in forwarding the whole movement. So gracefully was this done that, when he had finished, the audience broke into an outburst of applause that seemed in that hour and place entirely reverent and appropriate. There is no doubt in the minds of the church that the entire amount pledged will be duly paid and the debt thus be steadily dissipated.

This whole movement seems worthy of public record as a presentation of the right way of meeting such difficulties by the Christian church. It simply called for conscientious and businesslike application of the means of the congregation in this crisis of need. It is understood that not a single person who was not a regular attendant upon the services of this church was approached for a contribution. A few of the well-to-do people refused a helping hand, but more than 170 pledges were received, which shows how general the response has been. The individual subscriptions are not to be made public. A special treasurer has been designated to receive the quarterly payments as they mature, and all these matters will be confidential.

Christian men and women can review the achievement and feel that in it "wisdom is justified of her children," and that the church of Christ has thus offered an example of Christian business methods which will stand the criticism of the world. FRANK A. FERRIS.



CONGREGATIONAL CHURCH, SOUTH NORWALK.

On the first Sunday in October, the third anniversary of his pastorate, without previous public announcement, he submitted the whole matter to his people, reciting the baneful influences he could trace to the continuance of the indebtedness, suggesting the practical plan which had been approved by the officials and which was now ready to be presented to the people. It provided for the payment of the debt within five years by regular quarterly payments. It was stated that \$35,000 would be required to do this. A pledge was to be offered to each member of the church and congregation having an income as follows:

In order to help in the payment of the debt of the South Norwalk Congregational Church Society, with interest on the same due and to become due within five years from January 1st, 1896, (in all about \$35,000),

I promise to pay to the treasurer of said society, during those five years,

..... dollars, (\$.....) in twenty quarterly payments of..... dollars (\$.....) each; the first payment being due on or before January 1st, 1896, and one in each successive April, July, October and January until the whole twenty are paid, provided:-

1st. That the whole amount of the said debt be subscribed before January 1st, 1896, and

2nd. That my annual income does not, during the time named, materially and unexpectedly decrease.

Date..... 1896.

Impressing upon the members of his flock their personal responsibility in this matter, he announced that he himself would contribute \$1,000 to the result, and that he proposed

considered that the time was inopportune. There was much question as to financial ability and willingness, and perhaps little general faith in the success of the effort. One prominent member of the congregation did not hesitate to declare that the pastor was pursuing a phantom. It was noticed, however, that the morning hymns, the Scripture reading and the prayer had no dismal tone, but the moment came for the introduction of the sermon without any other hint as to whether the message was to bring news of failure or success. After quietly reciting the need and method of the efforts of the intervening weeks, the pastor began to announce the result in written pledges received by him and held in confidence. Hence no names were mentioned, but only amounts. The first item, one contribution of \$5, did not seem very promising. Twenty payments of twenty-five cents each at intervals of three months was almost a laughable attempt at canceling the \$35,000 in view, but the speaker went steadily on with his story, climbing through pledges of \$10, \$15, \$20, \$25, \$30, \$50, \$60, \$75, \$100, \$125, \$150, \$200, \$250, \$300, \$500, \$1,000, \$1,250, \$1,500 until a single item of \$3,000 completed the list and he announced the foot-ing as reaching \$35,075.

The reader can easily imagine how the congregation came steadily up to this unexpected climax, and what a thrill of sentiment passed

THEOLOGICAL SEMINARIES.

Bangor.

The winter term opened Jan. 7. Professor Sewall has completed the course of lectures in homiletics to the Senior Class, and after a review and written examination, work in pastoral theology will begin. Drill in preaching, discussions and essays continue through the year.—The second in a series of three articles by Professor Paine has just appeared in the *New World* for December, to be followed by the third in the March number. They are on Greek, Latin and New England Trinitarianism.

Hartford.

The last number of the *Record* contains an article by Prof. E. K. Mitchell on Dissolution of the Ottoman Empire. The paper read by Rev. J. E. Twitchell before the Hartford Central Association last December is reprinted under the title *Lord Salisbury on the Unsolved Problems of Science*. Rev. E. E. Nourse, '91, also contributes an interesting article, growing out of his work in Germany, on Observations of an American Student of Theology in Germany.—At the missionary meeting last Wednesday afternoon Rev. C. J. Ryder, D. D., secretary of the A. M. A., gave an instructive and interesting address on The Highlanders of America.

Professor Paton has been compelled to give up work for a short time on account of illness.—During the three weeks' absence of Professor Jacobus his hours with the Middle Class are being devoted to a course on canonity under Mr. Nourse. A course of four lectures, open to all the students, under the auspices of the Hartford Art Society, was begun in the chapel last Saturday.

Vale.

A class has been formed, including those students who are preparing for foreign service, to pursue the study of India, its inhabitants, religions and the history of missions. Mr. J. P. Deane of the Junior Class will be the leader, and H. P. Beach's *The Cross in the Land of the Trident* will be used as a text-book.—On Wednesday of last week one of the most interesting addresses of the year was

delivered by Mr. C. W. Collier of the Senior Class on Laying the Greater Stress on Those Things of Which We Are Sure.—Much regret is felt at the continued illness of Professor Curtis, who has been unable to meet his classes since vacation. Professor Sanders of the college takes his place with the Juniors.

The Leonard Bacon Club, which was recently formed to encourage debating, has elected as president W. M. Short and as secretary W. C. Ferris. Public debates will be held every two weeks. The first public meeting of the club was addressed by Dr. Lyman Abbott on The Secret of Pulpit Power.—The Middle Class in Old Testament Literature will pursue the study of Isaiah during the present term.

Oberlin.

The winter semester began Jan. 7 after a vacation of two weeks and a half. A number of the students spent the vacation conducting revival services in neighboring churches.—A special course in the history of sacred music is to be given this term by Prof. Edward Dickinson of the Oberlin Conservatory of Music.—Mr. C. W. Riggs, for some years professor of mathematics in Central Turkey College at Aintab, delivered an exceedingly interesting lecture last Friday evening upon the Present Crisis in Turkey. Professor Riggs is taking special studies here in preparation for the ministry.

Chicago.

The largest attendance of students that there has ever been in the chapel at the opening of the second term was last Tuesday noon.—Prof. H. M. Scott lectures for the second time in five years at Princeton Seminary. The subject of his course is The Origin and Development of the Nicene Theology with Reference to Ritschianism.—Professor Mackenzie has finished supplying the New England Church during Dr. Johnson's absence in Japan. For a time he will take charge of the Washington Park Church, one of the enterprises of the City Missionary Society which now meets in a store. It is situated in an important field on the South Side.—In the department of homiletics, under President Fisk, the Seniors study this term ex-President Bartlett's Baccalaureate Discourses, Dr. Noble's The Divine Life in Man and Other Sermons, and Bishop Phillips Brooks's The Candle of the Lord and Other Sermons.

CLUBS.

PA.—The club of Pittsburgh and vicinity celebrated Forefathers' night with a well-attended banquet and an address by Rev. Smith Baker, D.D., of East Boston on The Pilgrim Ideal.

NEW ENGLAND.

Massachusetts.

CAMBRIDGE.—*Wood Memorial.* Last Monday night, while a large Bible class was engaged in study, fire was discovered in the auditorium. It was evidently the work of an incendiary. The loss is about \$1,000.

MALDEN.—*Maplewood.* The church has just closed a prosperous year. A gratifying increase in the income of the church has made payment of all bills easy, including the purchase of an excellent pipe organ, and the year closes with a balance in the treasury. This month a payment will be made on the church debt, which is now in a position to be entirely wiped out in the near future. Additions, numbering fifty-two in all, have been received at every communion and mostly on confession. The spirit of earnestness pervades all departments of the work, and conversions were weekly looked for, through the winter months especially.

LOWELL.—The Week of Prayer was observed by the various churches, mostly with services in their respective houses of worship, and by John Street in connection with the neighboring Baptist and Methodist churches, all of which will continue the meetings throughout the month under the leadership of Evangelist G. C. Needham.—*Pawtucket* reports nineteen additions last year. The building fund amounts to \$13,667, to be increased to \$20,000.—*John Street* reports fifteen additions, a gain of five members for the year, and a notable increase in benevolent gifts. The annual collection for the A. B. C. F. M. was \$74, the largest collection for this purpose since 1886 and in noteworthy contrast with the collection of \$9.62 only three years ago. The home missionary collection, \$109, is the largest single collection on record at this church.

METHUEN.—*First.* The 167th annual meeting brought out about 150 persons. The various reports showed a flourishing condition. The benevolences were largely in excess of those for several years past.

DRACUT.—*First* observed the Week of Prayer by a series of cottage meetings held in different parts of the village. A good degree of interest was manifested.

TAUNTON.—*West.* This church, which is one of the seven in the State dating back to 1637, has just held its first annual church meeting. The features were a roll-call, reports from all departments and an address by Dr. S. H. Emery. Rev. Charles Clark, the pastor, is accomplishing a strong work for the church.

WORCESTER.—About half of the churches observed the Week of Prayer with special services. —*Pilgrim* introduced a new feature by having the heads of departments conduct the services on successive evenings.—*Old South.* Additions for the year number seventy, thirty on confession, the present membership being 852. The benevolences were \$2,150. The Sunday school membership is 734, with an average attendance of 422. Two-thirds of the church additions on confession were from the Sunday school. The finances are in excellent condition.—*Piedmont.* The additions on confession last year were sixteen, a total of thirty-nine, and the present membership is 753.—*Salem Street.* This church, which has suffered some reverses in past years, makes a happy showing with finances in a better condition than a year ago. The pastor, Rev. S. A. Harlow, is doing excellent and acceptable work. The present membership is 409.—*Hope.* Last year additions were sixteen, on confession twelve, making the present membership 167. The benevolences were \$233. The church was organized in 1889 with eleven members. Its work has been more than ordinarily successful, making most of its gains on confession. The Sunday school enrolls 316 members, with an average attendance of 172. After the reports were read the church raised \$556 on its debt and voted to assume self-support.—William T. Merrifield, the oldest and one of the most successful of Worcester's manufacturers and for many years a member of the Union Church, died Dec. 27. In his will he bequeathes to the American Board \$2,000, to the C. H. M. S. \$2,000 and to the Y. W. C. A. \$1,000, besides other bequests. Mr. Merrifield recently gave \$2,000 for the new Union Church edifice.

SPENCER.—*First.* The past year, under the lead of Rev. S. W. Brown, has been prosperous. Fifty-nine persons have come into fellowship, fifty on confession. The benevolences were \$4,007. One of the members has begun her labors as a missionary in China and two others are preparing for the ministry. The Week of Prayer was observed by union services with the other evangelical churches in preparation for the work of Evangelist A. J. White, who began his labors here Jan. 14. A spirit of deep earnestness pervades the people.

PALMER.—*Second.* The additions last year were twenty-four. The membership is 216. The absentee list has been reduced by a special effort. The benevolences amounted to \$1,135. The Men's Sunday Evening Club continues its work with increasing success.

LEICESTER.—*First.* By the Week of Prayer and cottage meetings quite an interest has been aroused. The Men's Sunday Evening League of this church is in a flourishing condition, there having of late been a large increase in the membership.

WARE.—*East.* The annual reports are concisely arranged in a neat pamphlet form and show a full list of the many organizations. The additions number seventeen, making the total of members 457. The total benevolences amount to \$4,050.

EAST NORTHFIELD.—Dr. C. I. Scofield, late of Dallas, Tex., began his pastorate the first Sunday of January. After a few remarks to the congregation in thanks for the hearty good will shown him during his stay here last May, which influenced him largely to accept the pastorate, he gave suggestion for the work for the year. The church has been without a pastor for over eighteen months, and Dr. Scofield's coming has awakened great interest and enthusiasm. The people are unanimous in support of him.—The Training School began its second term on Thursday, Jan. 2. Northfield Seminary and Mt. Hermon School reassembled on Jan. 7.

BINGFIELD.—*Hope.* Since Rev. R. W. Brokaw came to this church over seven years ago there has not been a communion without additions to the church. The pastor's cabinet is composed of the six deacons, two lay members and the heads of the departments in church work. They meet to discuss and plan for the interest of the church in place of the standing committee as formerly. The Sunday school is now well organized with a membership of over 700.

AMHERST.—*North.* The annual dinner was attended by 215 persons. Rev. E. W. Gaylord, the pas-

tor, and others gave addresses. The present membership is 233. The total benevolences amounted to \$1,278.

NORTHAMPTON.—*First.* Of last year's appropriation about \$5,132 have been spent. A good amount, \$225, remains over for this year.

EASTHAMPTON.—*First.* The year has closed with all debts provided for and a balance remaining. Appropriations amounted to \$2,700.

SOUTH HADLEY.—The total receipts last year for missions were \$650. Thirteen new members were added, making the membership 290.

PITTSFIELD.—*First.* The affairs of the church were reported at the annual meeting as in a prosperous condition. C. E. work and the young men's Sunday evening committee were specially commented upon as growing departments. The total membership is 534, including thirty-seven additions, nineteen on confession. The amount paid on pledges was \$1,995.

DALTON.—*First.* At the annual roll-call 194 persons responded. The additions number sixteen. The benevolences, \$2,253, are an increase of \$300 over last year. Rev. G. W. Andrews, the pastor, gave the review of the year. The C. E. Society has raised \$307 and the Sunday school, \$650. The women's society has distributed \$500 worth of clothing.

GREENFIELD.—*Second.* The total membership is now 300, twenty-one persons having been added last year, eight on confession.

LUDLOW.—*First.* About two-thirds of the membership was present at the annual gathering. Missionary causes have received \$233 from the church. The Sunday school progresses well.

WHATELEY.—The oldest male member of the church provided the turkeys for the annual dinner, at which 100 members were present. The additions last year numbered fifteen. The benevolences were \$289.

WILLIAMSTOWN.—The church has recently given \$100 to the debt of the American Board.

Maine.

BANGOR.—*Central.* The annual review shows the present membership to be 361 and contributions of the year \$1,948. A new creed of a broader character was adopted. Remarks helpful to the plans of the coming year were made by several members and the pastor, Rev. J. S. Penman.—Mr. H. H. Fogg of the First Church celebrated the new year by gifts amounting to \$5,000, \$1,000 each to local charities and \$2,000 to Bangor Seminary. Mr. Fogg has given about \$100,000 within a few years in benevolent and educational work.

PHILLIPS.—This little church has had much prosperity the last two years since it assumed self-support. It uses the envelope system and contributes to all the branches of denominational benevolence. The women raised \$100 of the pastor's salary and more has been given in benevolence than ever before.

SCARBORO.—The vestry, soon to be finished, provides a convenient room for the Sunday school and prayer meetings, also an infant classroom and kitchen. The envelope system has been adopted, the money to be sent mostly to the six societies.

LEWISTON.—The Pastors' Union of Lewiston and Auburn has sent a letter to all the churches in the two cities in regard to the saloon, social evil and gambling.

WARREN.—Rev. J. L. De Mott, who has just closed his work here, has been pastor two years. During that time there have been twenty-three additions to the membership, which now numbers 164.

Since the dedication of the new meeting house in Houlton, over \$1,000 have been raised and applied to the debt.

New Hampshire.

BENNINGTON.—With a balance in the treasury and a promising degree of spiritual interest the new year begins hopefully. For the second time the church has sent a generous contribution as a token of sympathy to Rev. F. C. Libby, the pastor-elect, who is still confined to his bed in Gorham, N. H., with little if any signs of improvement. His sickness covers a period of nine months or more, during which he has been a great sufferer. The C. E. Society has lately raised \$10 for the suffering Ameniens.

CONCORD.—*First.* The various organizations have accomplished much the past year. The benevolences were \$1,872 and the collections of the Sunday school \$248. The school has a membership of 378 and the C. E. Societies have a total membership of 180. R. E. Burleigh of New York has been appointed secretary of the branch of the Y. M. C. A.

for railroad men and is expected to enter on his duties by the middle of January.

GILSUM.—At the roll-call seventy-two persons were present. During 1895 twenty-four persons united with the church, eighteen on confession. At the January communion four were received, three on confession. The pastor, Rev. J. S. Gove, and his wife were pleasantly remembered at Christmas.

EAST ALSTEAD.—Out of a church membership of only twenty-five, twenty two were present at the communion, Jan. 5. The congregation has averaged the past year forty-three in the morning and twenty-four in the evening. The total benevolences have been \$56.

FRANCONIA.—The pastor, Rev. A. H. Armes, preached his farewell sermon Jan. 5 and goes to Warner. The church and community sustain a great loss in his departure. While here he has always been at the front in the promotion of good work.

LITTLETON.—The recent accession of nineteen new members, sixteen on confession, was the result of no extra meetings, but of careful, personal effort on the part of pastor and members.

BARNSTEAD.—*First.* The new meeting house is nearly completed, and though not large it is comfortable and convenient. Rev. L. E. Bell is pastor.

EPSOM.—*Short Falls.* Seven persons were received to the church Jan. 5, four on confession. A quiet but deepening religious interest prevails, and all meetings are well sustained. The C. E. Society takes a leading part and the field is generally encouraging.

LISBON.—The "Dorcas" Society has adopted the every-day-dollar plan and has already netted \$186, which will be used for repairs on the parsonage.

NASHUA.—*First.* By the will of the late Mrs. M. H. Vose the charitable society of the church receives \$500 and the New Hampshire H. M. S. \$200.

ALTON.—The reunion and roll-call was largely attended and proved a profitable occasion. The five organizations in the church reported \$1,320 raised during the year, the largest amount in the history of the church.

CHESTER.—The benevolent contributions of the past year amounted to about \$377, besides two barrels of supplies sent to needy missionaries.

HILLSBORO BRIDGE.—For the improvement of the church edifice Mrs. Shedd has offered \$50 on condition that the young people raise an equal sum. The increasing attendance at Sunday school is encouraging.

Vermont.

ST. JOHNSBURY.—*North.* The church has received two bequests the last year the income of which provides for the poor of the church and for repairing the exterior of the edifice. There were twenty-five additions last year, making the present enrollment of members 430.

MIDDLETOWN SPRINGS.—This church is flourishing, and the membership was never larger. The morning congregations and the benevolences are the largest in the history of the church.

PITTSFORD.—The additions last year numbered fifteen and the benevolences were \$762. About \$1,500 were spent last year in repairs on the meeting house.

BARRE.—There was a large attendance at the annual roll-call. Twenty-five new members last year have made the membership 410.

MANCHESTER.—The church contributed \$775 for missionary purposes last year besides private benefactions. Rev. G. T. Smart is the pastor.

Rhode Island.

PROVIDENCE.—*Central.* The old meeting house, which has been for sale for a long time, is now purchased for the proposed purpose of transforming it into a theater.

Connecticut.

HARTFORD.—*South.* The thirty-sixth anniversary of Dr. E. P. Parker's installation was celebrated last Saturday evening. The arrangements were in the hands of the Young Women's and Men's Unions. In prettily decorated parlors a large number of persons gathered. Dr. Parker's service in the city is the longest of any pastor here.—The State Law and Order League has sent out a formal statement of its standing and work. It is particularly interesting on account of the stand taken by the Hartford clergymen at the General Conference. Since its organization it has secured the conviction of 416 violators of the law and caused the payment of more than \$40,000 in fines and costs.

EAST HARTFORD.—*First.* The annual gathering was one of the most interesting for years. A proposition was made to observe the 200th anniversary, and though the exact date of organization is not

known an effort will be made to ascertain it. The additions last year numbered fourteen. The total membership is 307. The entire receipts from all sources were \$2,941.

NORWALK.—*First.* In spite of the hard times the year has been a prosperous one. In every department good work has been done and the benevolent offerings of the church have amounted to more than \$3,000. At every communion at which the pastor has officiated in the six years he has welcomed new members. The present membership is 530. The women recently gave a delightful reception to the pastor, Rev. T. K. Noble, and his wife, in commemoration of the sixth anniversary of his pastorate.

EAST WINDSOR.—*First.* Rev. W. F. English, pastor, devoted a day to its annual meeting and dinner. The increase in the Sunday morning congregations and in the missionary offerings of the last three years has been maintained and increased during the past year, and the amount of the latter is the largest for many years, if not in the history of the church.

NEW HAVEN.—*Redeemer.* At the recent annual meeting the benevolences for the year were reported as \$11,147, besides \$2,382 for the support of the Welcome Hall Mission, which is under the charge of Mr. F. B. Harrison, the assistant pastor. The present church membership is 534. Dr. W. L. Phillips is pastor.

NEW CANAAN.—Out of a Sunday school numbering less than 300, thirty scholars have been present every session during the past year, one living five miles from church and having to walk ten miles every Sunday. Sixteen others were absent but one Sunday. There have been additions to the church at every communion during the year. Rev. J. H. Hoyt is pastor.

WATERBURY.—*Second.* Last year a new edifice was dedicated and occupied for the first time, the annual meeting of the General Conference was held here, and other events of import took place. The year as a whole was full of success. To the membership were added twenty-six on confession and thirty-five by letter. The present membership is 566.

GLASTONBURY.—*Second.* Ten persons have united with the church within a few months, nearly all on confession. The C. E. Society has been reorganized and is in a prosperous condition. The Sunday school has nearly doubled in numbers and a children's and a home department have been added. Rev. F. A. Holden is pastor.

NEW PRESTON.—The society's finances are in better shape than for years before, there being now no debt. Besides his salary \$50 were voted Rev. Evan Evans. Steps have been taken toward incorporation. The recent bequest of \$300 by the late Mrs. Sarah C. Selden was conditioned on this move.

SOUTH BRITAIN.—The church and community suffer severe loss in the death of Deacon G. A. Hoyt. He was a friend to all and his life will continue to be an inspiration to those who knew him.

NEWTOWN.—The annual reports of the society show receipts for the year of \$1,454, a little more than the expenses. At the church meeting a series of papers and addresses was given. The benevolences amounted to \$191.

KENT.—The membership is reported as 164, of which number 107 responded to the roll-call. A special collection of \$25 was taken up for printing a new manual, to contain a complete history of the church.

WOODBURY.—At the annual meeting there was a large attendance. One response to the roll was an historical hymn. This church is one of the oldest in the State, having been organized 226 years ago. Rev. J. A. Freeman is pastor.

NORTH WOODSTOCK.—It has been voted to do away with the church tax and take up a collection each communion Sunday to defray the incidental running expenses of the church.

BETHLEHEM.—The annual meeting was better attended than for many years. The benevolences amount to over \$300 for last year. It was voted that the collection the first Sunday in the month be for parish expenses.

HUNTINGTON.—Mrs. Emeline Allen, whose death occurred at Wells Hollow recently, was a member of this church for fifty-three years and always took an active part in the services.

MIDDLE STATES.

New York.

PATCHOGUE.—The annual meeting finds the church in excellent condition. After all expenses were paid there were sufficient funds to reduce the

debt by \$1,500, making a total of \$32,000 paid on the new edifice, together with \$12,000 paid for running expenses, during the five years' pastorate of Rev. A. E. Colton. During this time 160 persons have joined the church, the gain this year being twenty-five. The total membership is now 377. There is marked spiritual interest and a revival is expected this winter. The last week of the year an art loan exhibition of 1,500 articles was held. Long Island is full of relics and many of the labels bore dates previous to 1700, and two articles, a plate and a basket, bore the words, "These came over in the Mayflower." Their record is true. Indeed, Long Island was settled by Mayflower people, and as few have moved in and still less moved away, the stock is pure.

WEST WINFIELD.—The past year has been one of blessing to this church. Forty-two persons were added to the membership, thirty-six on confession. This makes the membership 178, a net gain of thirty-six. There was also an advance in the benevolences, every society being remembered. The Sunday school has grown from an enrollment of 133 and an average of seventy at the beginning of the present pastorate, six years ago, to an enrollment of 255, with an average of 146. Rev. E. H. Burtt is pastor.

UNION CENTER.—The Junior Endeavor Society of this church is especially active. The children have just finished two beautiful quilts, which have been given to the needy. In other ways the missionary spirit is being cultivated. The various branches of church work have been greatly blessed. Rev. A. S. Wood, under whose charge this branch of the Lord's vineyard has been for the past four years, has been of great help to this place and his services have been blessed in many ways.

EAST ROCKAWAY.—*Bethany.* The work opens encouragingly for the new year. Seventeen persons have united with the church since last March. Both senior and junior Endeavor Societies are working actively. The Sunday school is in a healthy condition. The pastor, Rev. T. S. Braithwaite, recently received a purse of money from his friends and parishioners.

FRANKLIN.—Rev. John Marsland has entered upon the second year of his pastorate. During his service the edifice has been remodeled at an expense of \$1,800, twenty-three new members have been received and the benevolences are larger than ever before.

ITHACA.—Inherited financial deficiencies, accumulated for several years, have all been paid up recently, and an equally satisfactory spiritual showing is indicated by the addition during the year of forty members, fourteen on confession. The evening congregation taxes the capacity of the auditorium, and Dr. W. E. Griffis's desire for a well-attended second service is consequently gratified.

New Jersey.

PARK RIDGE.—Ten additions have been received the past year. Though a small church in a small community this body is progressive on the side of practical activities. The pastor, Rev. Charles Hellwell, tries to make it the social center around which the life of the village should move. The Boys' Flute and Drum Corps, organized in the early part of last year and made up chiefly of boys from the Sunday school, continues to do well. Recently the boys, with the assistance of the women, gave a skating party, which was concluded with a supper in the church. This was so successful that the young ladies have taken up the idea and the King's Daughters have issued invitations for a similar party.

ORANGE.—The Orange Valley church continues to prosper, eighteen persons having been added to its membership the past year. It numbers now nearly 300 members, while the Sunday school enrolls about 250. The Y. P. S. C. E. has appointed a good literature committee, which is to serve as a bureau of exchange for papers and magazines, especially those which are suitable for Sunday reading. The congregation is invited to bring to church, for the use of this committee, religious periodicals that have been read.

ELIZABETH.—While the members dismissed from this church during the year past are as many as those received and the enrollment of the Sunday school and the C. E. Societies has been cut down by revision of the roll, the church has shown a spirit of vigor by an increase in its beneficence by \$300 paid out of its debt and \$200 put into improvements.

VINELAND.—This church has just been cheered by receiving into its communion eleven members on confession. Of these eight were young people from the Sunday school and associate members of the Endeavor Society and all of them were baptized. It is expected that still others will come at the next communion.

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The Congregationalist

III

THE SOUTH.

District of Columbia.

WASHINGTON.—*First.* A mass meeting was held, Jan. 10, in sympathy with the effort of the Red Cross Society to carry relief to Armenia and to appoint a Washington committee to act in connection with the national committee. Mr. Justice Harlan presided, and addresses were given by Miss Clara Barton and others. A collection of nearly \$250 was taken.

THE INTERIOR.

Ohio.

CLEVELAND.—*First.* The annual meeting was of unusual interest and importance. The meeting also commemorated the sixty first birthday of the church and the tenth anniversary of its removal to its present quarters. Two hundred and forty members were present. Toasts and reminiscences and an original poem were the special features.—The Congregational ministers at their January meeting discussed Ministerial Standing after an able paper by Rev. C. H. Small. In this part of the State strong emphasis is laid on the importance of installation, fourteen of the twenty churches in Cleveland having regularly installed pastors.—*Pilgrim.* The systematic plan of benevolence of this church for several years was recently made the subject of a commendatory editorial article in one of the city daily newspapers.—*Lakeview* has renewed the lease of its present location and plans to raise its building to conform to the changed grade of the street, and will construct a well-lighted basement for its rapidly enlarging Italian work. During the past year the church has paid all its debt and has received thirty-five new members, making a total present membership of 150. The pastor has made over 1,800 pastoral calls.—*Hough Avenue* at its recent annual meeting adopted a constitution for its Sunday school and elected deaconesses for the first time.—*Park* devoted one Sunday evening to a stereopticon review of the previous quarter's Sunday school lessons, with a crowded house and great interest.—*Union* has paid all its debt and added \$100 to the salary of its pastor, Rev. C. H. Lemmon. Its three Endeavor Societies and the Sunday school have started a fund for the greatly needed enlargement of the church building by pledging twenty per cent. of all their receipts for the coming year.—*Grace*, Rev. J. H. Hull, pastor, celebrated its fourteenth anniversary Jan. 3, with a banquet and after dinner addresses of great interest in which the history of the church was reviewed in detail and the various organizations made concise reports of their present work. The church has had five different locations during its history. Rev. J. H. Hull has been pastor for the past nine years.—*Plymouth* has canceled its floating debt of \$6,000 and established a "security fund" to meet special needs in current expenses. Mr. D. S. Pratt, who has recently become the pastor's assistant and director of music, has been elected church treasurer also.—*Irving Street* closes the year with all debts paid and has become independent of the Ohio Home Missionary Society, by which it was aided for several years.

COLUMBUS.—*First.* The reports show additions during the year of thirty-three and a total membership of 955. The current expenses were \$6,838 and benevolences \$7,663, more by nearly \$2,000 than last year. There are two flourishing Sunday schools which meet in the morning and afternoon.—The *St. Clair Avenue* school has outgrown its building and an enlargement is almost imperative. Rev. D. F. Harris is the pastor.

KENT.—The annual meeting was unusually well attended. The financial outlook is more encouraging than for many years. Expenses for the year are all pledged, though there is still a debt of \$1,200. Rev. M. P. Jones is in the third year of his pastorate and members have been received at every communion but one. There are now 178 members. Only two of the fifteen dismissed by letter last year went to Congregational churches.

GARRETTSVILLE.—At the annual meeting eighty-two of the 207 members answered to roll-call. There were fifteen additions last year. Over \$1,300 were raised for all purposes. The meeting was in every respect satisfactory and harmonious. Rev. G. R. Berry, who has been pastor six months, has the hearty co-operation of the members and is proving the right man for the place.

BRECKSVILLE.—The church is holding a week of neighborhood prayer meetings in preparation for the coming of Rev. C. W. Carroll of Cleveland, who will assist the pastor, Rev. W. C. Rogers, in a series of special services.

PAINESVILLE.—*Union.* The pastor, Rev. Byron Gunner, held two weeks' special meetings in December, and as a result, Jan. 5, twenty-five were received to membership, all but two on confession.

OBERLIN.—*First.* Last year there were 119 additions, sixty one on confession. The Ladies' Aid Society raised \$600, besides a special collection of \$450 to the American Board.

HUDSON.—The church has just closed a prosperous year. Thirty-four persons were added to the membership, which is now 354. The benevolent contributions were over \$800. The roll-call and covenant meeting was well attended, and among those who sent responses were two missionaries in India.

ROOTSTOWN.—The annual church meeting was more of a success than at any previous time. The roll-call was responded to by about 160 members.

Illinois.

CHICAGO.—*First.* The completion of Dr. E. P. Goodwin's twenty-eighth year as pastor was celebrated by a reception, which also commemorated thirty years' service of the church visitor, Mrs. Sophie Orton. Valuable testimonials of esteem were given these faithful workers.—*Austin.* Good success has attended the labors of the past year. All debts are paid without exhausting the treasury, and several new societies have been formed. Nearly half the additions were on confession, and they have increased the membership by over two-thirds. A debt of \$3,800 is provided for. Rev. Thomas Westerdale is pastor.—*Mayflower.* Interior improvements in the meeting house have been completed during the year. The additions number sixty.—*Oak Park.* Unusual prosperity was felt last year, as shown by 110 additions, making the membership 808. The estimated financial need of the coming year is already provided for by subscriptions. Pews are assigned by lot and are all taken. Large congregations and Sunday school attendance is encouraging.—*University.* Nineteen organizations reported at the annual meeting. Although the building of a new house of worship has been undertaken, the current expenses up to Dec. 1 were all met.—*Duncan Avenue.* During Rev. G. H. Grannis's four years' pastorate this formerly small mission church has grown to a self-supporting church with a membership three times as great.—*Leavitt Street.* Last year there were forty four additions, seventeen on confession. At the branch there were sixty, of whom thirty-two were on confession. The receipts, \$7,343, more than covered the disbursements.

West Pullman. The new edifice was dedicated Dec. 15. The church was organized by the City Missionary Society, assisted by its present pastor, Rev. R. A. Hadden, in 1894. Since its organization there have been over 140 additions, nearly one-half being adults. The present building and property is worth about \$7,500, with only a small debt. The work is institutional in character and has as departments a gymnasium, baths and a reading-room for the young men employed in the factories. A special effort is made to reach young men and an evangelistic service is held every Sunday evening of the year. These efforts have resulted in the conversion of scores and the uplifting of hundreds who are not members. At the last communion twelve persons were added to the church, seven being men.

JOY PRAIRIE.—Every family was represented at the annual meeting, and but ten individuals of the entire congregation were absent. All the bills of the church are paid and there is no deficit to be made up. Reports were all full and encouraging. The total benevolences amounted to over \$1,200. A special offering of over \$700 was made during the year to the American Board. Home expenses were over \$1,100. The Sunday school has adopted the plan of quarterly written examinations. Of the twenty questions proposed at the last test, five scholars answered all correctly. A reading circle meets weekly to study the different countries of the world. The resident members number less than sixty. Rev. H. M. Tupper is pastor.

ROCKFORD.—*First.* In the death of Deacon S. F. Penfield the church loses the fourth deacon in nine months, all by death. But in spite of losses the church closes the year in excellent condition, its additions having been thirty-one and its benevolences to the denominational societies larger than ever. After meeting all past financial obligations there is a surplus in the treasury.

SPRINGFIELD.—*Plymouth.* The annual review shows a more encouraging condition than ever existed here before. In every department there is good spirit and effort.

PRINCETON.—Reports show an increase in benevolences of forty-five per cent. A convenient parsonage was completed last year costing \$3,500. In various lines prosperity is noted.

Indiana.

INDIANAPOLIS.—*Mayflower.* Rev. J. W. Wilson, pastor, at its annual meeting finds itself a united and harmonious organization. The church has

planted itself during the year in a new and better location. There are 193 members, of which sixteen were received. About \$5,700 were raised for home expenses, including a floating indebtedness on the new building and \$462 for benevolences. The Ladies' Aid Society has paid to the church treasury the last three years \$1,650. This church is broadening its work and influence.

ANDREWS.—The work is in a promising condition. Unusually large congregations have attended Mr. Mackay's preaching since he came. The church lost twenty-two families from its membership and congregation in the Debs strike, which affected the place as a division point of the Wabash Railway. The new population which has come in is being gradually drawn toward the church. Mr. Mackay's musical abilities serve him in good stead, and a large outside subscription is being raised for his support.

ANGOLA.—Rev. J. T. Robert is meeting with a good degree of prosperity, and the church in all of its departments is in excellent condition. The congregation is greatly increased by the presence of many young people who gather in the town to attend the Tri-States Normal College. Several of the teachers are actively connected with the church work. The pastor and his family are well adapted to the spiritual and social leadership of the work.

THE WEST.

Iowa.

DUBUQUE.—*Summit.* The annual meeting was held Jan. 7. The reports showed that all branches of the work have been pushed with vigor. There are now three Sunday schools under its care with an enrollment of nearly 600, which is among the largest, if not the largest, in the State. The Y. P. S. C. E. has never worked better than during the past year. The recent revival began in the Endeavor Society before the special meetings opened. There are two women's organizations and two among the boys. During 1895 the increase in membership has been 105, and the church enters upon the new year full of hope.

KNOXVILLE.—This little enterprise, organized about two years ago with eleven members, had little to start with except faith and a purpose to do good. Last spring it was determined to build a house of worship, and Nov. 19 a neat edifice was dedicated, a sufficient amount being pledged at the time to free the church of debt. The Sunday school is alive with interest, the church now numbers between seventy and eighty persons, and the new year opens with bright prospects. Mr. G. W. Baxter is pastor.

IOWA CITY.—During the past year there were forty five additions to the membership; thirty-one were on confession. There were raised for the missionary societies over \$500, besides money for other benevolences. The total expenditures were \$3,297. At a recent fair the women cleared over \$130. Rev. M. A. Bullock has been pastor for nearly eight years.

GRINNELL.—During the year there were sixty-nine additions to the membership, of which nineteen were on confession, making the total at the beginning of the year 915. The home expenditures for the year were \$4,737 and the amount raised for benevolences \$3,734, of which \$1,557 was for foreign missions.

CHESTER CENTER.—Special meetings have been held, conducted by the pastor, Rev. J. K. Shultz. They were largely attended and considerable interest was manifested. Nine persons were admitted to the church Jan. 5, six on confession.

ODGEN.—The women netted about \$50 at a recent birthday party. The C. E. Society is taking on new life and the result is a larger attendance of young men than ever before at the evening services.

CORRECTIONVILLE.—Special meetings are now being held in which the pastor, Rev. J. B. Chase, is being assisted by Evangelist C. W. Merrill. There were forty-one additions to the membership during the last year.

OTTUMWA.—*South.* Rev. J. R. Beard closes his first year of labor on this field. It has been one of marked activity and great prosperity. A series of special meetings is now in progress.

SHELL ROCK.—The parsonage has recently been newly papered and improved in other ways at a cost of \$50. A barn has also been added to the property.

ORCHARD AND NILES.—The work goes on encouragingly in these fields. At the former point a series of special meetings commenced with the Week of Prayer.

Rev. G. M. D. Slocum of the Pilgrim Church, Muscatine, is being assisted by Evangelist Packard in a series of special meetings.—During the past quar-

ter seventeen persons joined the church in Runnels, eleven on confession.—Rev. B. L. Webber is being assisted by Evangelist Tillett in a series of special meetings at Aurelia.—There were eighty-one additions to the membership of the First Church, Ottumwa, during the year, seventy-two of them on confession.—Funds are being raised for a new house of worship in Hampton.—As a result of a rousing sermon by the pastor of the Manchester church in favor of a new building canvassers are now at work.

Minnesota.

ST. PAUL.—*German People's*. A fine church building worth, with lots, about \$4,000 was dedicated Jan. 5 with a sermon by Dr. M. E. Eversz and addresses by Dr. S. G. Smith and others. The movement was started five years ago by Dr. Smith with the hearty co-operation of the Home Missionary Society, was organized first as a branch of People's Church and recently as an independent organization recognized by council. The new building has a pastor's study, parlors and kitchen, and includes the little chapel in which the movement started. Nearly \$400 were raised and at the Ministers' Meeting the next day arrangements were made to raise \$300 more, which, with the help of the Church Building Society, will pay all bills.

MINNEAPOLIS.—*Lyndale* unites with seven churches in the eighth ward in evangelistic meetings, commencing with the Week of Prayer.—First unites with *Como Avenue* and two churches of other denominations in revival services which open with much promise.—*Open Door* joins with the various churches of the vicinity in union meetings, which have been held for three weeks with some conversions and much increase of spiritual life.—Other churches, especially *Vine*, are observing the week, some conversions resulting.—The Ministers' Meeting was devoted to prayer for the outpouring of the Holy Spirit. Dr. Wells was present for the last time and is now at Dover, Ill.

HIBBING.—A young man from the Moody Institute, Mr. A. A. Wickham, has been sent here by the Home Missionary Society. In a town of 2,500 people there is no church and no resident minister. The student secured the schoolhouse. The Week of Prayer is being observed and plans laid for getting a house of worship.

FARIBAULT.—The annual meeting was held Jan. 9. Forty-five members have been received during the year. The benevolences were \$1,275 and home expenditures \$2,900. The membership is now 354. The Sunday school, with an enrollment of 381, is one of the largest in the State and is full of enthusiasm and power.

NEW RICHLAND.—For the first time a resident pastor is upon the field. Work has been commenced at Otisco, where a church organization is expected, and at one other point. The pastor by faithful visiting of every family in town has drawn some newcomers to church.

STEWARTVILLE.—Four new members, the reorganization of the C. E. Society, a vote to contribute to every one of the Congregational societies, the disappearance of some divisions and the disciplining of disorderly members are hopeful signs.

MORRIS.—A monthly paper, *Our Outlook*, is published. The C. E. Society supplies the barber's shop and other places with good literature. A new organ has been ordered.

PARK RAPIDS.—The house has been renovated and new life put into the church by the coming of a new pastor.

Kansas.

TOPEKA.—The first anniversary of the Santa Fé shop religious enterprise, which is sustained by the Topeka Congregational Union, was observed Dec. 17, with talks by the employés. The testimony to the spiritual and practical benefits of the enterprise was enthusiastic and unanimous. The room, which is furnished free by the company, is open daily from twelve to one. Tables and benches are provided for the convenience of the men while eating their dinners, the best coffee is served at a small price, newspapers and magazines are on the tables at one of which fifteen men study the Bible daily while eating dinner. On Tuesdays and Fridays a short religious service is held, including a gospel address and singing, the Santa Fé Choir often assisting. From fifty to two hundred men daily avail themselves of these privileges.

SEABROOK.—The first anniversary was observed Dec. 26, when a supper was served and reports were read. This church is doing excellent work in reaching neighboring localities. Its membership has increased from seventeen to forty-five, and branch work is maintained in two districts, for which the church elects special officers. Three Sunday schools are carried on, with an average attendance of 130 and an enrollment of 300. These schools are at

convenient places in a parish three by seven miles in area. The church has flourishing senior and junior C. E. Societies, has an associate pastor to work in the out-stations and gave \$73 last year to benevolent objects.

SABETHA.—The new meeting house was dedicated Dec. 29. Rev. J. B. Richardson preached and Superintendent Broad assisted in raising the balance needed to pay the remaining indebtedness, which was wholly pledged. The building and new pipe organ cost nearly \$5,000. This is one of the most active and benevolent churches in the State, and has a fine outlook for larger growth. Its present successful pastorate has continued nearly fifteen years.

ATWOOD.—There is rejoicing over the spiritual impulse and conversions resulting from the recent meetings of State Evangelist Veazie. Ten persons have been received to membership since the meetings closed, making a total of seventeen last year. The Sunday school has an average attendance of seventy-five, the Y. P. S. C. E. flourishes and the mid-week meeting for prayer and Bible study is well attended.

BLUE RAPIDS.—The church gathered in its building on New Year's Day for the first time for over a year. Supt. A. S. Bush preached in the morning. Refreshments were served, and in the afternoon an active conference and business meeting was held, progressive in spirit and looking to an early renewal of the regular services.

VALENCIA.—During the last eighteen months this rural church has increased its membership to forty-seven, erected a meeting house at one of its two preaching points and a parsonage at the other. The pastor has supplied two other places which have been neglected, and thus a wide area has had gospel privileges to an extent unknown before.

FREEDOMIA.—The church observed its twenty-fifth anniversary Dec. 10-12. Reminiscences, addresses by Rev. H. D. Herr, the present pastor, and Rev. A. M. Pipes, the former pastor, and exercises pertaining to the local church, the Pilgrims and Congregationalism were features of this interesting occasion.

LENORA.—This pastorless church was greatly blessed by recent meetings for deepening the spiritual life held by Rev. David Baines-Griffiths. It has occasional supplies and is working heartily in co-operation with any religious work in progress in the town.

STRONG CITY.—Although without a pastor since last summer, this church has maintained Sunday morning services regularly, a good Sunday school, Y. P. S. C. E. and weekly prayer meeting. The Week of Prayer will be observed by holding cottage meetings.

LONGTON.—As a result of revival services, in which Rev. G. H. Hull assisted the pastor, the church has recently received seventeen to membership. This makes a total of thirty additions within the past ten months.

STAFFORD.—State Evangelist Veazie has just closed a nine days' meeting, having had large congregations at three sessions each day. He will spend the Week of Prayer with the churches in Lawrence.

VALEDA.—A revival has resulted in thirty conversions, the reclaiming of backsliders and the awakening of new interest in religious work in the entire region. The church is much encouraged.

WICHITA.—*Fairmount* received seven to membership at its December communion. The faculty of Fairmount College render the church valuable service, and it is growing in power and usefulness.

GOODLAND.—The work here was much strengthened by the services in December of Evangelist Veazie, and is more of a spiritual force in the town than at any previous period in its history.

OSBORNE.—Nine persons were received to membership Dec. 29, all on confession. Unusual spiritual interest pervades the regular services.

Revivals of much promise are in progress at Almena, Neosho Falls, Smith Center and elsewhere.

Nebraska.

WEPPING WATER.—The Junior C. E. Society spent six weeks in earning money for the church debt. They worked with great enthusiasm. One little fellow eight years old sold pop corn and other things and raised \$2.52. A little girl of seven brought in \$2.00. Five boys cut a cord and a half of wood. It was hard work for them, but such enthusiasm all along the line was refreshing. Ten juniors graduated into the senior C. E. Society Jan. 5, and the children handed in their \$40 and told how they raised it. The collections to the church during the past year number 115.

North Dakota.

COOPERSTOWN.—The church celebrated New Year's Day with a dinner, followed by the annual meeting. Twenty new members have been added during the year. The amount raised for all purposes was \$769, of which \$47 were contributed to benevolent objects and \$25 have been paid to the C. C. B. S. on the parsonage loan. Both meeting house and parsonage have been repaired and improved. New hymn-books have been secured, also an addition to the Sunday school library. The Ladies' Auxiliary, organized in August, raised \$132 in the five months. Rev. E. S. Shaw, the pastor, began work last April. The church has renewed its call and voted to increase his salary to \$1,000, including parsonage. The reports show the past year to have been the brightest in the history of the church.

MICHIGAN CITY.—Rev. U. G. Rich has received a sleigh from his people. During the summer he drove about sixty miles each Sunday and preached four times. Few missionaries have worked harder or more faithfully than he.

AMENIA.—Rev. J. J. Davy is much encouraged. Special meetings have been in progress, with good results. Superintendent Stickney recently held a Sunday school institute here.

South Dakota.

CARTHAGE.—The work under Rev. G. W. Crater and wife on this large field, which includes Esmond, Redstone and South Valley, is encouraging. The Sunday school at Carthage has had an average attendance of fifty-five during the year, while the senior and junior C. E. Societies have been a power in the church and community. At Redstone cottage meetings are now held, and much interest is manifested by the young people, several of whom have become Christians.

ABERDEEN.—The annual meeting was held Jan. 6 with a good attendance. The reports showed the church to be in a much more prosperous condition than ever before. Since the leadership of Rev. T. J. Dent began three years ago the membership has trebled. The utmost harmony exists in the church.

Superintendent Thrall has conducted a week of special meetings at Turton with good results. He was followed by General Missionary Tomlin.—Mr. J. L. Blanks is supplying the South Shore, Troy and Mazeppa churches.—Mr. J. R. Beebe is supplying for a few weeks at Willow Lakes.—Rev. G. A. Conrad has resigned his work at Lake Preston and the pulpit is being supplied by Rev. R. M. Keyes of Huron.—Nearly all the churches in the State are observing the Week of Prayer.

Colorado.

COLORADO SPRINGS.—Second. The annual reports showed all bills paid, the first time in two years. The church voted to ask \$100 less of the Home Missionary Society. During the year thirty persons were received to membership, seven on confession. The last installment due the Church Building Society was also paid since Jan. 1, 1895. The total disbursements amounted to \$2,154, of which \$144 were for benevolences. This church was organized six years ago by the present pastor, Rev. M. D. Ormes, and its field is one of the most populous sections of the city. The meeting house is paid for and a neat parsonage has been built. About 200 members have been received altogether.

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Utah.

SALT LAKE CITY.—*First.* The annual meeting revealed a gratifying state of affairs. While the church has a large debt the prospect of payment is good, the benevolences have reached \$500, and every department is in good condition. During the year there have been sixty accessions to the membership, making a total of 300. Under the pastorate of Rev. C. T. Brown the church has been united and prosperous.

Montana.

MISSOULA.—The annual meeting and roll-call were held on New Year's Day. A lively discussion of some practical phases of church work was a feature of the evening. Preparations are being made for the coming of Evangelist H. W. Brown, who is expected the middle of February. The pastor, Rev. O. C. Clark, addresses a little circular to each of his out-stations expressing his desire to render any needed service to strangers, invalids or others, and giving the addresses of several messengers through whom he can be advised of such opportunities.

New Mexico.

GALLUP.—This church, organized ten months ago, has struggled hard to maintain its work thus far, the greatest obstacle to progress being the want of a house of worship. It has changed quarters three times, having used two balls and a schoolhouse. The assurance of aid recently given by the C. C. B. S. has imparted new courage to the enterprise. At the annual meeting the pastor, Rev. P. A. Simpkin, was unanimously requested to continue his services another year, and this he will do. A union Sunday school with the Methodist Church South has been maintained, but in accordance with the desire of the pastor and presiding elder of that church the union was dissolved and separate schools have been organized, the Congregational having an enrollment of eighty-three. On the same day ten persons were received into the church and a C. E. Society was organized with twenty-five active members. Four more are expected to unite with the church. Any church having pews, library books or a bell which it can give to a missionary enterprise will find a worthy recipient here. The church will build a house of worship as soon as practicable.

Arizona.

PREScott.—Two persons united with the church Jan. 5. Jan Wann, who was received on confession, is the first fruit of the Chinese school started last March. He is an intelligent young man and his conversion was clear and satisfactory. Others are seeking the light. The school has eight regular attendants. Special meetings were begun Jan. 5, with the assistance of Superintendent Ashmun.

PACIFIC COAST.

California.

SAN FRANCISCO.—Superintendent Wirt organized a Sunday school the last Sunday of the year in the northwest part of the city. As the organ used was furnished by Mrs. Sarah B. Cooper, it was voted to give the Sunday school her name.—Of the \$100,000 needed to cancel the debt on the new Y. M. C. A. building, \$80,000 have been subscribed. Secretary McCoy is rejoicing and putting forth every effort to raise the remainder. Among the donors in Mr. C. P. Huntington, who promises \$5,000.—Seamen's Bethel. Rev. Joseph Rowell has been chaplain here for more than thirty-seven years.

OAKLAND.—*First.* An interesting sunrise prayer meeting was held New Year's morning.—Market Street. More than fifty persons have united with the church within the last six months.

A friend of home missions in Humboldt County, unable to give money, sent Superintendent Harrison thirty-two boxes of apples, which the latter is disposing of through a commission merchant at about \$1 per box.

A home missionary in the San Joaquin Valley has received from his field for 1865 \$100. Comfortably housed in a parsonage built by the aid of the C. C. B. S. and assisted by the Home Missionary Society, together with a box once a year from a strong church, he and his family need not necessarily suffer. Yet when working at his trade this man was paid \$65 per month and board. Surely the heroes are not all dead yet.

OTHER CHRISTIAN WORK.

A State Christian Citizenship League was organized in South Dakota last month, Rev. C. M. Daley, Huron, S. D., corresponding secretary. A. M. Haskell, secretary of the National Christian Citizens' League, spoke at the mass meeting. Interest is being awakened along all lines of moral reform, and Christians of the State will unite in its effort to retain constitutional prohibition.

The Evangelistic Association of New England held a successful conference recently in Newburyport, and will hold two more this month as follows: Dorchester Lower Mills, in which three churches will unite, Jan. 15-19, and Cambridgeport, Jan. 20-26, in which the five churches of ward four will unite. Prominent clergymen, business men and evangelists will be present, among them Rev. Smith Baker, D. D., Rev. C. L. Jackson and W. P. Hall, Esq., of New York.

Another of the famous Florence Crittenton Homes has been opened recently in Boston, making twenty-three in all in different cities at an aggregate cost of half a million dollars. They are designed for the reclamation of girls and women who have gone astray, and take their name from a wealthy New York druggist, who contributes to their support a memorial to a lovely little daughter who died at the age of four. The home in Boston is at 37 Court Street and is under the auspices of the Citizens' Rescue Board, of which Mr. O. E. Lewis is president. There are accommodations for sixty girls and provision for training in several forms of domestic industries.

SUNDAY SCHOOL NOTES.

The International Evangel begins with the January number to issue a New England edition in place of the former Massachusetts edition.

The railroads have granted a rate of a fare and a third, on the certificate plan, from all parts of the country, to those attending the International Convention in Boston in June.

A primary superintendent has earned considerable money for her department by writing hymns. She has recently composed one each for Christmas, Easter and Harvest Time and will devote the funds to the same purpose.

Boston contains 166 Evangelical Protestant Sunday schools. The Congregational denomination is credited with forty-one, Baptists and Episcopalians with thirty-three each and the Methodists with thirty-two, Presbyterians and Lutherans nine each, Advent and Disciples two each and the remainder are divided among as many denominations.

A school connected with a prominent church in Boston maintains a successful teachers' meeting by assembling at six o'clock for tea, after which the time is occupied with the lesson study or business until the hour for the regular week night service. —The Sunday schools of Boston will unite in tendering a reception to the State Executive Committee in Berkeley Temple, on Wednesday evening, Jan. 22.

Rich Red Blood

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That is Why the cures by Hood's Sarsaparilla are CURES.

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The mirror makes the back of the chair and the robe chest becomes the seat. The corner posts are carried up in the same style so often seen on Antique Hall Chairs.

The "shaping out" of the front legs and the sides of the chair is one of the most effective features of the design. The mirror is richly framed and the metal mountings are of a pattern which harmonizes well with the design.

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SAPOLIO

DR. BARTON AT BROOKLINE.

The informal, but delightful and instructive, address of Secretary J. L. Barton, D. D., at the Casino in Brookline last Sunday afternoon, brought home to his hearers the actual situation of the missionary work in Japan today, as only one who had just spent three months in closest touch with the Christian teachers and leaders could present it. He alluded first to the kind reception accorded the deputation and to the numerous social courtesies extended. He was impressed particularly with the intellectual ferment in the empire, by virtue of which no single heathen religion prevails in its purity, but a peculiar combination of Shintoism, Confucianism and Buddhism is found in the faith of millions.

But the encouraging thing today is the influence which the Christians, though as yet constituting only a small fraction of the whole population—thirty-seven million of the forty-two million still being idolaters—upon the national life. No less than forty of the judges of the realm, as well as the chief justice and the vice-president of the national parliament, are Christians. The chief of the department that oversees the lighthouses of the empire is a Christian and insists on having at least one Christian man in the force at every lighthouse. During the late war the favorable disposition of some of the generals toward Christianity permitted the preaching of the gospel to thousands of soldiers and allowed Christian women like the heroic Miss Talcott to do her magnificent philanthropic and Christian work in the hospitals. Altogether it was a bright and cheering picture which Dr. Barton drew.

FROM OLIVET COLLEGE.

The new catalogue of Olivet College shows 398 students. This is one more than the enrollment of the previous year. The vacancy in the faculty, caused by the death of Prof. Joseph Estabrook a year ago, has been filled by the appointment of Rev. W. E. C. Wright. For next year the courses of study have been enriched by some additional electives.

Though Olivet is not a theological school there are always several students who are preparing for the ministry and some who have been licensed to preach and have charge of churches. Members of the faculty also are this winter supplying at least two Michigan pulpits. About seventy-five per cent. of the students are church members. They maintain the traditional Saturday night prayer meeting in the college chapel, besides special prayer meetings of some of the classes on the same evening. On Sunday evening before the preaching service there are three well attended meetings for young people—the Christian Endeavor, the Y. W. C. A. and the Y. M. C. A. A class is studying on Sunday morning foreign missions in the text-books prepared for the student volunteers.

While twenty per cent. of the graduates of Olivet have entered the ministry, thirty per cent. have become teachers. The other half are exemplifying the value of Christian education in a great variety of callings. Olivet is honored by its alumni in at least thirty States of the Union and in numerous foreign lands.

W.

Dr. Archibald Duff, for years the associate of Dr. Fairbairn at Airedale College, England, and an influential Congregationalist, well known also in America, where he was educated, in a private letter begs Christian people here to do their "utmost by prayer meeting, sermon, speech, anything, to quell the quarrel spirit. For here is our Tory government holding back from deeds that might still save the lives of thousands of Armenians from being mercilessly destroyed by the sultan. The central cause of the sultan's hate for the Armenians is the education and Christian progress they have been gaining from the missionaries of the A. B. C. F. M., the Pres-

byterian Board and Robert College. Why should it be *just now* that the two English-speaking and blood-kin people, either of them powerful enough to save Armenia, are turning from that awful scene in carelessness to draw swords or to say hard words of each other? Let the American nation rather come and help us to save Armenia. It is their land, the land they chose to enlighten."

EDUCAOTN.

—Dr. D. K. Pearson of Chicago will at once give \$25,000 to Mt. Holyoke, so confident is he that the alumnae will raise the \$150,000 which he made the condition of his gift of \$50,000.

—The late Franklin Baldwin of North Grafton made Wellesley and Smith Colleges residuary legatees, the former to receive \$50,000 and the latter \$12,000. He also left \$6,000 each to Dartmouth College and the University of Vermont.

—A recent visit to the Carleton School for boys at Bradford moves us to say that we do not know of a family school in every way more inviting than that. A boy could hardly wish for a pleasanter or better equipped home school in which to prepare himself for college.

—The annual catalogues of Yale and Harvard Universities, just issued, afford interesting facts revealing the growth of these ancient and influential seats of learning. Harvard, that had 337 teachers in 1894-95, has 366 this year. Her students in 1894-95 numbered 3,290. This year they have increased to 3,600 in number. Yale now enrolls 2,415 students. The Yale Divinity School has 105 students, the Harvard Divinity School forty-one. Harvard College has 1,771 students, Yale College 1,199.

Bend your knees to God, but put your shoulder to the wheel.—Charles Spurgeon.

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A NEBRASKA LETTER.

I dare not ask you to continue sending it to me free any longer. But this is how I am situated. Since Sept. 1, owing to the entire crop failure of last summer, coming as it did after repeated previous failures, my salary has been \$300, with the use of the parsonage. It does not allow me anything to spend either for books or papers. I do not receive a single periodical for which I pay anything. But your generosity has been continuing so long that I can only thank you most heartily for it, and for my deepest appreciation of the helpfulness of your paper, but dare not ask for it longer much as I would enjoy it.

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is an actual disease with thousands. Cathartics give only temporary relief. The cause of the disease, some obscure nerve trouble, must be reached by a nerve tonic, one containing phosphorus, in order to obtain action upon the brain and spinal cord.

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This book, like its very successful predecessor, Class and Concert No. 1, is designed for day schools, singing classes, concerts, and entertainments. It contains a complete and carefully graded course of instruction, a choice collection of new songs, duets, trios, etc., and a short cantata, entitled "America's Birthday." This book is much in advance of Class and Concert No. 1 in having a more complete and systematic course of exercises and a higher grade of music for practice and songs for entertainments. Price, 30 Cents.

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For frying, Cottolene must be hot, but don't let it get hot enough to smoke or it will burn. To find if it is hot enough, throw into it a single drop of water. When at just the right heat, the water will pop.

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16 January 1896

The Congregationalist

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THE BUSINESS OUTLOOK.

Although Secretary Carlisle has issued his call for a popular loan few financiers believe that it will prove a popular loan in the true sense of the term, because it is gold that is required and that the people have not got and cannot get except by paying a premium to the banks who hold it. Moreover, the manner in which the call was issued by the Secretary of the Treasury makes it appear that the Administration expects the big bankers to supply the gold and that it has simply yielded to the clamor of the press for a popular loan.

In the stock market there is certainly a better feeling due to the belief that the bond issue will prove a success and to the knowledge that weak accounts have been weeded out by the recent smash in prices and that stocks are concentrated in strong hands. The fact that the Anglo-German unpleasantness was not used in our market to depress prices shows clearly enough the strength of the speculative situation and where the bulk of stocks are held.

The situation is still complicated, however, and until the close of the month nothing definite will be known regarding the bond issue, Secretary Carlisle's call remaining open until Feb. 5. Then the silver senators are pestering the country with their silver bills and refuse to allow any sound financial legislation to pass.

General trade is quiet, more quiet than it should be. The fact is that until recently the weather has been against it, and until the new bond issue is settled merchants will refrain from expansion of operations. When capitalists know where they stand, the volume of trade will resume normal proportions. As it is, the demand for money is very light, which is one of the best indications that business men are restricting their operations.

Failures have of late been rather frequent and large, which is accounted for by the fact that last summer's boom caused some indiscretions, leaving insufficient protection against the subsequent rapid fall of prices and the decline in the volume of trade. However, with the Treasury gold reserve restored for a long time to come, business interests will take courage and go about their affairs, still hoping that Congress will see fit to eradicate the currency evils which now exist.

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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 11.

The calendar, beginning on Sunday with the general topic, prayer for the conversion of the whole world, upon successive days of the week suggested the various mission fields, Friday designating Japan and quoting from Modern Missions in the East: "The fascination which Japan exercises over the general tourist rises to inspiration, if that tourist is a Christian seeking signs of his Lord's kingdom. The sight corresponds to one's dreams of apostolic and apocalyptic times, in which we see great kingdoms uprooted by the grain of mustard seed, nations born in a day and the Son of Man coming on the clouds of heaven in all his glory."

The leader for the hour, Mrs. J. Stedman, spoke of the all-day prayer meeting held on Thursday by Suffolk Branch in the chapel of Shawmut Church, when, in successive hours, with different leaders, the work in different missions was made prominent. She referred to the 145th Psalm, read Paul's description of the Christian armor, and spoke particularly of the great work committed to the church and of the need of being filled with the Holy Ghost, urging prayer that God would pour out his spirit and make his people mighty. It was truly an hour of prayer, many voices being heard.

Miss Washburn read from a letter from Miss Mary Noyes of Madura about a little girl nine years old who had lost her mother. She says, "Recently my matron brought me a letter written by this child to her mother in heaven. She begins by asking her mother to save her a place at Jesus' side. She tells her not to be troubled for she and her brothers and sisters are well, but she says she is anxious to see her mother and asks if she could not come in the night and stay with her. She says, 'I will never forget you, and I hope to see you very soon.'"

Miss Lamson read an encouraging statement from Miss Merrill with regard to the girls' school at Paoting-fu, North China. "We hope to make a radical change in our school as regards the feet of our pupils. Hitherto we have received those having bound feet and preached and urged reform, successfully, too, in many cases, for during the last three years more than one-half our pupils have unbound their feet. Now we propose on reopening to receive only those who have discarded pointed shoes. It may lessen the number of our pupils for a time, but so much is being said and done all over the Empire in favor of anti-foot binding, that I think it will be a good thing for our church members if we set a decidedly high standard before them. Will you not pray for them and for us, that the change may be made without any spirit of bitterness, and that these young girls and their parents may realize what sacred, holy things our bodies are."

Miss Kyle read Miss Price's account of a little Zulu girl who ran away from home to Inanda Seminary. Her mother took her back, but she soon ran away again. Then her father went after her, very angry, but in his interview with Mrs. Edwards and one of her good native helpers was so influenced that he knelt while they prayed, went quietly home and when he was visited by the preacher afterwards seemed to have become a different man. Mrs. J. L. Barton and Mrs. J. K. Browne read letters from Harpoort from Mrs. Wheeler, Dr. and Mrs. Barnum and Miss Seymour, a tale of facts which grows more heart-rending as further details are given.

At the close of this meeting the ladies were invited to the meeting held in the Prudential Committee room by the officers of the American Board and others in the Congregational House.

Are you "All Broken Up?" Take Horsford's Acid Phosphate.

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Pride

of the West

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as soft as silk."

16 January 1896

The Congregationalist

CHRISTIAN ENDEAVOR NOTES.

The New Jersey press department last year sent out 2,937 bulletins, which were published in about one-half the newspapers of the State.

The first State to secure headquarters at Washington for the convention was Texas. The headquarters of the United Society will be at the Ebbitt House. The total membership of the committees having charge of the preparations is nearly three thousand, and one evening of the annual convention of the district, which is to be held this month, will be devoted to them.

Brooklyn's Christian Endeavor Union held its annual meeting Dec. 21, and reported 102 senior and about fifty junior societies in that city, representing seventeen denominations. The Congregational churches have twenty-seven (senior) societies; Presbyterian, twenty-three; Reformed, sixteen; Baptist, fifteen. The total Brooklyn membership is not far from 10,000. Much personal work has been done in the navy yard and on board ships of war, the meetings being well attended by officers and sailors. Special effort is put forth in behalf of temperance.

The annual convention of the Foochow district, China, was to have been held in a church, but it was seen that the building would not accommodate nearly all that would attend, so the Endeavorers secured cotton cloth and put up a tent on the lawn of the Ponassang compound belonging to the American Board. The first native Endeavorer, Mr. Ling Muk Gek, presided. Seven hundred were present, and three hundred of these had little or no knowledge of Christ. The tent was fastened on one side to an idol temple, and a short distance away men were making objects connected with idol worship. The total membership of the societies represented is 570. The largest has thirty-nine active members, nineteen associate and twelve honorary, the Chinese names for these classes being "real members," "learners" and "guests." One of the societies sends two members every Sunday afternoon to speak in adjoining villages.

HOLIDAY GIFTS TO MINISTERS.

SUPPLEMENTARY LIST.

Massachusetts: Rev. Bernard Copping, Acton, banquet lamp and other gifts amounting to \$25; Rev. V. C. Harrington, Belchertown, works of Whittier and Eugene Field.

New Hampshire: Rev. C. H. Dutton, Wilton, money and other gifts; Rev. J. S. Gove, Gilsum, chair and other gifts; Rev. W. H. Forbes, Temple, \$20; Rev. J. P. Pillsbury, Newport, a purse of money; Rev. T. C. H. Bouton, Deerfield Centre, a water color; Rev. J. P. Richardson, Rindge, sums of money.

Vermont: Rev. J. N. Perrin, Williamstown, purse of money.

Connecticut: Rev. Sherrod Soule, Naugatuck, \$150.

North Carolina: Rev. A. W. Curtis, D. D., valuable gifts.

Illinois: Rev. E. P. Goodwin, D. D., Chicago, First Church, set of china, table linen and other accessories; Rev. J. H. Simons, Chebanse, dinner set and purse of money; Rev. H. M. Richardson, Neponset, two rocking-chairs.

Wisconsin: Rev. E. N. Andrews, Peshtigo, \$25.

Minnesota: Rev. W. A. Warren, Waterville, \$25.

Iowa: Rev. E. Kent, Eldora, an overcoat; Rev. P. Litts, Orchard, \$40 in money; and a carriage robe from the Niles Church.

North Dakota: Rev. N. P. McQuarrie, Hillsboro and Kelso, money for a fur coat, silver tea set and lap robe; Rev. John Orehardt, Fargo, Plymouth Church, \$18; Rev. S. E. Fish, Gettysburg, \$35.

Montana: Rev. O. C. Clarke, Missoula, valuable gifts.

California: Rev. F. H. Maar, Niles, \$20 and other valuable gifts.

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Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

GORDON MISSIONARY TRAINING SCHOOL, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

THE GENERAL THEOLOGICAL LIBRARY, at its new building, 32 Mt. Vernon Street, Boston. Founded for the benefit of clergymen, theological students, Sunday school teachers, authors, and readers of a Christian literature of all denominations. It contains 17,000 volumes and 100 periodicals in the reading-room. Its books have been loaned to 1,000 libraries in 400 towns in 12 different States of our country. It is supported by donations, bequests, and fees from life and annual members, who have the full use of the library, and by the perpetual membership of churches, whose pastors have the use of the library, including the drawing of books, forever gratis. Donations and fees should be sent to Rev. Luther Farnham, secretary, at the library.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-five years for the education of ignorant masses, and special command it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Boston, Mass.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York, incorporated April, 1858. Object: to improve the moral and social condition of seamen. Maintains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the "Seaman's Magazine," "Seaman's Friend" and "Life Boat."

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
REV. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.



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BEAR IN MIND—Not one of the host of counterfeits and imitations is as good as the genuine.

WEEKLY REGISTER.

Additions to the Churches.

Conf. Tot.

Conf. Tot.

CALIFORNIA. MISSOURI.

Oakland, Market St.,	4	10	St. Louis, Bethlehem,	5	6
Pomona, Pilgrim,	4	10	Central,	1	7
Redlands,	1	12	Compton Hill,	2	13
CONNECTICUT.			Covenant,	—	4
Ansonia,	6	8	First Branch,	3	3
Easton,	1	3	Pilgrim,	—	13
Grovefield Hill,	—	12	NEW HAMPSHIRE.		
Hartford, Gleamwood,	3	12	Bennington,	1	4
Prospect,	—	5	Concord, First,	3	5
Shelton,	4	6	Gilmur,	3	4
Woodstock, East,	9	9	Littleton,	17	20
North,	8	10	Manchester, First,	—	5
FLORIDA.			Maine St.,	—	3
Orange Park,	3	4	Plymouth,	3	3
Tampa,	8	17	Short Falls,	4	7
ILLINOIS.			NEW YORK.		
Chicago, West Pull-	5	12	Buffalo, First,	2	15
man,			Luckport, First,	3	6
Marselles,	—	9	New York City, Pil-		
IOWA.			grim,	10	28
Chester Center,	6	9	Cyril Branch Ch.,	7	7
Grinnell,	2	3	Dover Union Ave.,	10	14
Hiteman,	2	6	Hough Ave.,	9	21
Manson,	3	6	Irving Street,	5	10
Mitchelville,	6	6	Lakeview,	3	26
Valley Junction,	2	5	Olivet,	2	3
KANSAS.			Park,	2	7
Lawrence, Pilgrim,	—	18	Pilgrim,	8	22
Plymouth,	—	14	Plymouth,	2	8
Osbourne,	9	9	Roxbury,	2	5
Vicenza, Fairmount,	—	7	Southville,	14	14
MAINE.			North,	5	6
ath, Winter St.,	3	3	Northampton,	7	7
Sanford,	3	3	Montpelier, Bethany,	7	8
MASSACHUSETTS.			Orwell,	—	3
Agawam,	3	5	Pawtucket,	2	10
Barre,	—	5	Pawtuxet Mills,	2	5
Blandford, North,	7	13	Rutland,	4	11
Concord,	—	3	Shoreham,	—	8
East Longmeadow,	—	4	West Charleston,	—	15
Northampton, Central,	7	20	Williamstown,	3	5
Northampton, First,	2	6	OTHER CHURCHES.		
Edwards,	4	6	Aberdeen, S. D.,	4	4
Butland,	6	6	Bueno Vista, Col.,	3	3
Shrewsbury,	—	5	Passaic, N. J.,	2	5
Springfield, Hope,	12	22	Southern Pines, N. C.,	3	11
French,	—	5	Weeping Water, Neb.,	3	5
Westfield, Second,	3	4	Churches with less	—	4
Food's Holl,	—	8	than three,	26	47
Worcester, Central,	4	6	OTHER CHURCHES.		
Hope,	1	6	Aberdeen, S. D.,	4	4
Old South,	4	23	Bueno Vista, Col.,	3	3
Piedmont,	1	6	Passaic, N. J.,	2	5
Plymouth,	3	6	Southern Pines, N. C.,	3	11
Summertown,	3	5	Weeping Water, Neb.,	3	5
MICHIGAN.			Churches with less	—	4
Greenville,	7	9	than three,	26	47
Leviston,	—	3	OTHER CHURCHES.		
MINNESOTA.			Aberdeen, S. D.,	4	4
Brainerd,	5	9	Bueno Vista, Col.,	3	3
Faribault,	—	5	Passaic, N. J.,	2	5
Stewartville,	—	4	Southern Pines, N. C.,	3	11

Conf. 421; Tot. 918.

Total since Jan. 1. Conf. 782; Tot. 1,580.

Calls.

ARMES, A. Herbert, Franconia, N. H., accepts call to Warner.

BLANCHARD, Addison, Second Ch., Denver, Col., to First Ch., Dallas, Tex. Declines.

BUTON, Milton C. H., to remain another year at Deerfield Center, N. H., also to return to Hopkinton. Declines the last year.

BRINTNALL, Walter A., Chapin, Io., to Little Rock and Ocheyedan.

BUCK, J. W., of the Evangelical Ch., to Polk City, Io. Accepts.

CHAMBERS, Alex., Hillaboro, Wis., to Prentice. Accepts.

CHANDLER, Watson H., to permanent pastorate of College Ch., Wheaton, Ill., with privilege of doing evangelistic work outside. Accepts.

DUNLAP, Sam'l F., Springfield, O., declines, not accepts, call to Benton Harbor, Mich.

EDWARDS, Nicholas T., Bloomington, Ill., to Plymouth Ch., Los Angeles, Cal. Accepts.

GILBERT, Geo. E., Sun Prairie, Wis., to Fox Lake.

HARVEY, Jasper P., Ware, Mass., to Providence, R. I. Accepts.

HASTINGS, Allen, Plymouth Ch., St. Louis, Mo., to Bloomington and Rialto, Cal. Accepts.

HUNT, Henry W., for more than twelve years pastor of Methodist Ch., to Port Chester, N. Y. Accepts.

INGALLS, Edmund C., Brookfield, Mass., to First Ch., Colchester, Ct., where he has been supplying for three months.

LAPHAM, Walter E., Masonville, Io., to Greenfield Ch., Steuben, O. Accepts, with address at Oberlin.

MACKAY, Chas. C. (Primitive Meth.). Lynn, Mass., to Andrews, Ind. Accepts, and has begun work.

MCNAUL, Isaac C., Davenport Ch., New Haven, Ct., to Rockville.

OBERHAUS, Herman F., Madison, Wis., to return to former pastorate at Prescott. Declines.

PADDOCK, Geo. E., Third Ch., Denver, Col., to Vermillion, S. D.

PAGE, Fredic H., asst. pastor of Union Ch., Boston, Mass. accepts call to Trinity Ch., Lawrence.

PATCHELL, W. T., Chicago University, to Eaton, Col. Accepts.

PRESTON, Marcus N. (Pres.), Bath, N. Y., accepts call to Hinckley, Ill., to begin Jan. 25.

RAGLAND, Fountain G., Mobile, Ala., to Wilmington, N. C. Accepts.

SCHOPPE, Wm. G., to permanent pastorate at Ravenna, O., where he has supplied for a year.

YANKEE, George, Madison, Union Ch., S. Weymouth, Mass., to West Medford.

WILLIAMS, R. Howard, to supply for a year at Pilgrim Ch., N. Lawrence, Kan.

WILLIAMS, W. L. (Cumb. Pres.), Ind., to San Jacinto, Cal. Accepts.

Ordinations and Installations.

BICKERS, W. H. (Meth.), o. p. Kemper Ch., Delaware, Ill., Nov. 12. Sermon, Rev. J. B. Fairbank; other parts, Rev. Messrs. J. H. J. Rice, A. F. Hertel, M. J. P. Thing.

RUSSELL, Frank H., o. Kirwin, Kan., Dec. 18. Sermon, Rev. W. L. Sutherland; other parts, Rev. Messrs. L. P. Broad, D. Baines-Griffiths, C. L. Mills, W. E. Brehm.

TEIS, Edward B., i. Joplin, Mo., Dec. 10. Sermon, Dr. J. H. George; other parts, Dr. G. C. Adams, Rev. J. W. Sutherland, Sup't. A. K. Wray.

Resignations.

CONRAD, Geo. A., Lake Preston, S. D.

HOLLARS, Jno. A., Maplewood Ch., Chicago, Ill.

LUCKPORT, Io., to Larchwood, Io., to take effect Feb. 1.

RUFFLEDE, G. N., Hazel Park, St. Paul, Minn.

VATER, Wm., Braintree, Vt.

Dismissions.

BRIGHT, Jesse, South Ch., Columbus, O., Jan. 9.

SCOFIELD, Cyrus J., First Ch., Dallas, Tex.

Churches Organized.

CARNFORTH, Io., rec. Jan. 1.

CHICAGO, Ill., Maplewood, rec. Jan. 3.

ELWOOD, Ind., Welsh.

LOS ANGELES, Cal., Central Ave., rec. Dec. 29. Twenty members.

Miscellaneous.

BEERIE, Julius R., of Aberdeen, N. D., is to supply at Sanborn for a month, with a view to taking the work permanently. He has decided to leave the law to enter the ministry.

BELKNAP, A. J., who, after serving the church in Farmington, Io., for about two years, was stricken with paralysis a few weeks ago, is now somewhat improved in health and hopes to be able to preach again soon.

BRICKETT, Harry L., Marion, Mass., has had his salary raised \$200 per year.

HALL, Geo. E. and wife, were given a New Year's reception by about 350 of their parishioners in Dover, N. H., who assembled in the parlors of the First Church to extend them cordial greetings and best wishes. On this occasion furnished a happy expression of the place the worthy couple hold in the affections of their people.

LEWIS, Alexander, has begun work in his new field at Pilgrim Church, Worcester, Mass. On the evening of Jan. 1 a reception was tendered him and his wife, following which a dinner was served for over 500 persons.

OLIPHANT, Chas. H., and wife have been tendered a hearty reception by more than 200 of their parishioners in Phillips' Chapel, Methuen, Mass.

VAN OMEREN, Hendrik, pastor in Grass Lake, Mich., has discontinued preaching at the Meth. Ch., N. Sharon, which he has supplied for three years.

A FURNITURE MASQUERADE.—That is certainly a novel and original idea which the Paine Furniture Co. show in another column of this paper. A hall stand has been cleverly designed in the shape of a great hall chair. The whole idea is admirably carried out, and the piece is very decorative. We commend it to our readers.

TOURS TO SOUTH FRANCE (THE RIVIERA) AND ITALY.—Messrs. Gaze & Sons, the well-known tourist agents, announce a series of tours to South France and Italy, leaving New York via Gibraltar Jan. 22, Feb. 19, and monthly. The principal art centers are visited, and the cost, to include all expenses sixty-one days, is \$460. They also announce tour to Egypt the Nile and Palestine, Feb. 12, 19, March 7. Also forty tours for summer vacation in Europe ranging in price from \$175 to \$800. Mr. W. H. Eaves, the Boston agent of Messrs. Gaze, whose office is 201 Washington Street, will be pleased to send printed programs and any desired information.

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All these advertisements are meant for the good of Pearline, of course—to show you the best and easiest and cheapest way of washing and cleaning, and to lead you to use it. But if they do, they will have helped you far more than they will have helped Pearline. You have more at stake. All the money you could bring to Pearline, by using it, wouldn't be a drop in the bucket to the money you'd save by it.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—send it back.

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BIOGRAPHICAL.

REV. MYRON ADAMS,

Who died in Rochester, N. Y., Dec. 29, was born in East Bloomfield, N. Y., in 1841. He was a graduate of Hamilton College and was among those in the class of 1863 to enlist for service in the Civil War. After graduation from Auburn Theological Seminary Mr. Adams became pastor of the Presbyterian Church at Union Springs, N. Y., held a pastorate at Dunkirk and in 1876 assumed charge of the Plymouth Congregational Church, Rochester, of which he was pastor at the time of his death.

REV. FRANCIS WILLIAMS.

The oldest trustee of the Hartford Theological Seminary died suddenly in East Hartford, Ct., Jan. 8. He was born in Ashfield, Mass., 1814, and was graduated from Williams College in 1838 and from the Theological Institute of Connecticut in 1841. Mr. Williams held pastorates in the Congregational churches in Eastford, Bloomfield and Chaplin, Ct., where he remained for over thirty years, resigning in 1892. For twenty years he was a director of the Connecticut Home Missionary Society and for forty years a trustee of the Hartford Theological Seminary. It is recorded of this pastor in the catalogue of the theological seminary of which he was a graduate that up to 1892 he had not been out of the pastorate a Sunday since his ordination nor absent from Sunday service once during a period of twenty-three years.

REV. EDMUND S. POTTER, D. D.

The death last week, at Malden, of Rev. Edmund S. Potter, D. D., at the age of eighty-two, removes one who had for many years been prominent in religious and temperance work and in various forms of philanthropic activity. He was a native of Leyden, Mass., a graduate of Wesleyan University and his first charge was over the Methodist church in Springfield. Afterward connecting himself with the Congregational denomination, he was pastor of churches in East Weymouth, Dorchester, Concord, Greenfield and Malden. His work in Malden with the Linden church closed only a few years ago and was very successful. He was warmly interested in the anti-slavery cause and for many years was one of the most earnest and forcible speakers on the temperance platform. His cordial manner and unaffected simplicity of character won for him a wide circle of friends.

A COUGH should not be neglected. "Brown's Bronchial Troches" are a simple remedy and give immediate and sure relief.

THE modern farmer is particular in regard to the kind of seed he plants and the manner of planting it. The seeds must be of highest fertility and grown from the highest cultivated and most profitable varieties of stock. The great seed firm of D. M. Ferry & Co., Detroit, Mich., fully appreciate this fact, as is attested by their progressive business methods and the quality of the seed which they supply farmers and gardeners through the dealers all over the country. In evidence of this firm's knowledge of the wants and requirements of planters, large and small, is *Ferry's Seed Annual* for 1896. This book is of the greatest value to farmers and gardeners—a veritable encyclopedia of planting and farming knowledge, and will be mailed free to any one sending his name and address on a postal card to the firm.

Marriages.

The charge for marriage notices is twenty-five cents.

JACOBUS COOLEY—In Hartford, Ct., Jan. 8, by Rev. Drs. G. L. Walker and C. M. Lamson, Prof. Melanchthon W. Jacobs of Hartford Theological Seminary and Clara May Cooley.

SANBORN—PIKE—in Abington, Ct., Jan. 8, by Rev. E. B. Pike, Rev. Edward S. Sanborn of Ridgebury and Martha E. Pike, M. D., of Abington.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BAGG—In West Springfield, Dec. 27, 1895, Mrs. Susan Atwater Bagg, aged 78 yrs., 5 mos.

BARRROWS—In Hartford, Ct., E. Ward Barrows, M. D., aged 79 yrs.

BIRD—In Great Barrington, Dec. 28, 1895, Mrs. Eliza D. Goodell, wife of James Bird and daughter of Rev. William Goodell, D. D., missionary to Turkey more than forty years.

FISK—In Elkhader, Io., Jan. 1, Douglass Franklin Fisk, aged 2 yrs., 7 mos., second son of Rev. and Mrs. F. L. Fisk.

MERRIFIELD—In Worcester, Jan. 3, William T. Merrifield, aged nearly 89 yrs. He was one of the founders of Union Church and one of the most prominent business men of the city.

QUICK—In Brooklyn, Jan. 4, of pulmonary tuberculosis, Mrs. Mary Cunningham, a bride of only six months and wife of Howard Prescott Quick, son of Rev. A. J. Quick.

STEVENS—In Worthington, Lafayette Stevens, aged 71 yrs. He was deacon of the church for more than twenty-five years.

WELD—In South Hadley, Dec. 30, 1895, Deacon Stephen C. Weld, aged 76 yrs.

WILDER—In Pittsburgh, Jan. 7, Martha F. (Snow), widow of George G. Wilder, aged 78 yrs., 3 mos.

YOUNG—In Boston, Dec. 12, 1895, Wilbur Russell, son of the late Charles D. Young of Chelsea, aged 32 yrs., 11 mos.

REV. DANIEL WIGHT.

In the death of Rev. Daniel Wight at Natick, Dec. 21, 1895, Congregationalism loses one of its most honored and venerable ministers of Jesus Christ. He was born at Natick in 1808, graduated at Harvard in 1837, at Andover in 1840, was settled at Scituate sixteen years, supplying afterward at Boylston and Ashburnham. Since 1854 he has resided at Natick, where he has spent his retirement, serving in town and church affairs, a Christian citizen universally respected and beloved. His side interests have been horticulture, the natural sciences, especially astronomy, meteorology, in which he was an expert, contributing learned articles to the journals, Scripture study and composition. He designed the steel engraving of Bunyan's Pilgrim, which has been extensively circulated in this country and in England.

He was a clergymen of the old New England school, holding the faith of the fathers with unswerving confidence. In character he was simplicity itself, every motive pure, and his heart was exceedingly lovable. His theology brought its holy effects in his perfect submission, patience. In his life there was cheerfulness and devotion to duty. His love for his Saviour was very tender, and his happiest hours were in communion with him. He never ceased his prayers for the church, his country, the kingdom and its missionaries. An ex-minister, his relations with his pastors were of the utmost delicacy and helpfulness. A most beautiful life in influence and example, his memory will long abide in the hearts of all who knew him.

MOSES O. AYERS.

By the death of Mr. Ayers the Congregational church in Framingham loses one of its most prominent and useful members. He died Dec. 18, in the prime of life, 61 yrs. He was a man widely known and highly esteemed by the business men of Worcester County. He was a man of exceptional modesty and humility, simple in his tastes and habits, genial and companionable. He commenced his business career in connection with the Reform School at Westboro, but for more than thirty years past he has been a prominent member of the Ayer's soap factory at Oakham established and carried on by himself alone. He has always taken an active interest in all public matters. He was an earnest, devout Christian man, who was always ready to use his property as a steward for his Master. His death is an irreparable loss to the whole town, but especially to the Congregational church. His gentleness and wisdom in council and well-balanced mind, with his uniform presence at all the meetings of the church, for over thirty years, made him perhaps the most valued and useful member of the church. His widow survives him and his two sons, one a lawyer and the other a physician in New York city, and a greatly beloved daughter in Minnesota.

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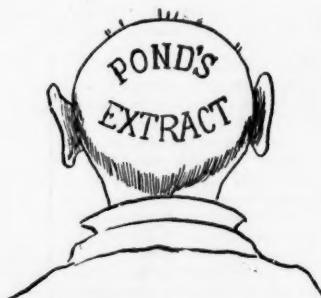
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